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Communications.

For the Churchman.

THE MAN OF SIN.

NUMBER V.

Dear Mr. Editor,—In my last article I stated what I regarded as the fulfillment of St. Paul's prediction. In the present I resume the subject for the purpose of giving to it a fuller consideration, so as to enable me to judge more deliberately in the case.

I said that I believed that "*the falling away*" had occurred in the Protestant Christendom at and since the Reformation. I believe that the Reformation was necessary—and I am fully satisfied with the result of that movement as represented in our Prayer Book and other standards. I am not even one of those who regard the XXXIX Articles as being too Protestant—or who think that they are at all reconcilable with the decrees of the Council of Trent. I have even said in language, which is perhaps unnecessarily strong, that I consider those who think that they can hold the XXXIX and its Tridentive decrees together, as either ignorant of what they are saying, or unfit to be trusted with the care of souls.

This I have thought necessary to guard against misapprehension.

If now we look around us and estimate the number of those—descended from Christian ancestors—who are living unbaptized or in entire disregard of their baptismal vows and privileges, I am sure that we should see enough to convince even the most obstinate that there has occurred "*a falling away*." There has never been a time in a Christian land since its conversion when any thing like so large a proportion of the people lived in entire disregard of Christianity. There has been an *immense* "*falling away*."

Again, if we look at the Protestant sects we see that every one of them have departed and fallen from the standards of their ancestors.

But in this matter I am compelled not to stop even here. I am obliged to look to see those who for one reason or an other have gone out from and forsaken the communion of the church. I am aware of the tenderness of my subject and the delicacy with which it needs to be treated. I would not willingly or unnecessarily give pain to any living creature. Still less would I sin against charity either by magnifying their faults or maligning their motives. I speak only of what they have done—avowedly and designedly done. It is true they consider it not only justifiable but even meritorious. We, I presume, may be permitted to place upon it a different estimate.

1. In the first place then, they have rejected the Ministry. When I say *the* Ministry, I mean of course that which Christ appointed, and which therefore has divine authority. This Ministry, like a body corporate, has its laws of perpetuation, one item of which is Ordination by the hands of a Bishop. When that law is violated the perpetuation or succession fails—a new ministry begins. Being a new and another ministry, it does not receive the authority and emoluments of the old. It is immaterial, so far as the present point is concerned, whether the person who commend the new ministry was a member of the old or not. If the conditions and laws of its perpetuation were violated, what was produced was not a part or succession of the old ministry, but an entirely new one.

Now I will not go into a consideration of the importance and necessity of *the* ministry—that is the old ministry—the one which Christ instituted. But I will merely refer to the fact, that all these sects have instituted a ministry of their own as proof that *a* ministry is a necessary and essential part of *a* church organization. In their own estimation, therefore, the ministry is an essential constituent of the church. But this they have rejected.

2. But still further. No one of them made an effort to retain in their sect the other constituents of the church. They rejected the creed and the worship which had always been distinctive of the Chrtstian profession.

I do not mean to say that they denied any article of the Apostles creed. But they did not receive it as their rule of faith. This—the creed of the Catholic Church—they rejected, disbelieving some of its articles and pronouncing others to be of an essential and fundamental character which are not contained in it. But *as a Rule of Faith* they rejected it.

The thing here spoken of is not that they venture upon a more minute and definite statement of their doctrines; for this every branch of the church has done and has a right to do. But these sects seem to have paid no regard to that which is the creed of the church. Of course they believed some of its articles. But as a whole, as the creed of Christianity—the summary of the Christian Faith, as by the consent of the whole Church before them it had been regarded—they did not receive it. In this character they rejected the Faith.

3. And in nearly the same way did they reject the Worship. From the days of the Apostles, at least down to the time of which we are now speaking, there has been in the church such a thing as divine worship, the due celebration of which had ever been considered as the leading object of all their religious assemblings. The Apostles in their day found a worship wherever they found priest and Synagogues, and instituted one where they did not. At the close of their age therefore it was a Christian worship and had then at the least been instituted or sanctioned by divine authority. It is true that each branch of the church, and it may be that each Bishop, had the right and authority to modify this worship in some of its forms. And this right has been exercised so that the worship in the different branches of the church varies in many particulars. Still it remains substantially the same. Its essential character remains in them all more or less pure.

But this worship they rejected altogether; both in form and principle. They made no effort to retain the confessions, prayers, and praises which in past ages had made up this Worship. Nor did they attempt to compose or arrange a new one on the same principle—on the principle of a premeditated and prepared offering made to God by the whole people, with voice as well as with the heart. Instead thereof they appointed one man to stand up in their midst and talk—talk to God or man as the case might be.

Now by their own confession—in act if not in words—some creed is necessary. They could not get along without it. And as if to show that they did not belong to the old church, they laid aside its creed as well as its ministry and made one of their own.

So with the worship. Some worship is necessary. This they readily admit. And no sooner had they rejected that what was in the church than they appointed their minister to make one for them on every occasion of their assembling.

Now by rejecting as they did the Ministry, the Faith and the Worship, they forsook the communion, all visible connection with that body of persons which had existed as the church from the Apostles' days down to their own. These things which they rejected make up the visible estate and conditions of Christianity. They are the outward marks which distinguish the church from the world—Jews, Turks, Infidels, and Heretics, from Catholic Christians. They are not the only the works which distinguish, but they are the elements which make the difference between Christians and those that have no interest in Christ. And then they rejected—openly, visibly departed from. This act fully and precisely answers to 'αποστασια—the original for "*falling away*" in the passage under consideration.

It is customary to speak of those that we have just now been considering as *heretics* or *schismatics*, or both. But I doubt if either term is strictly applicable to them. A heretic, in the ecclesiastical sense is a *mis*-believer, one who, if his belief were right, could be an orthodox Christian. A schismatic is a Christian who is in a state of insubordination to the ecclesiastical authority of the place where he lives. Elsewhere he might be a Catholic. Thus he that acknowledges the Supremacy of the Pope in this country or in England is a schismatic. But in France, in Spain, in Austria, or in Rome that fact would not make him a schismatic since it is what the ecclesiastic authority in those places has required. The acknowledgment might be wrong, but it would not be schismatic. Now a church cannot be considered schismatic any where, which might not be Catholic some where. Unless, for instance, the Presbyterians are so constituted and have such spiritual qualifications as that they might exercise jurisdiction and constitute a valid branch of the church, in some unoccupied country, they cannot be regarded in the light of schismatics here.

It is evident, therefore, that when we have called these sects heretics and schismatics in the recognized meaning of those terms, we have not fully described their character or condition. It may not be worse but is certainly different. I do not say but that they may have what they call religion. They may be sincere, pious, and full of zeal. They may have what gives them a support in life and hope in death. All this I do not question; for it may be seen every day. But yet I do say that they have openly and visibly departed from that which, in their estimation, as well as ours, is essential to the church, and which constitutes the outward state and condition of Christianity. And therefore I have a right to consider this movement as *a* "falling away" if it be not the one spoken of by the holy Apostle St. Paul. Whether it be or not depends in part upon other considerations than those presented in this paper, some of which will be presented in our next.

CONTRIBUTOR.

For the Churchman.

TRIAL OF MESMERISM.

NO. II

Another feat of mesmerism is thus stated: "This is purely a case of Mesmeric sympathy; the patient is *reading the mind* of the mesmerizer, and nothing else. There is no organizrtion of idea, but a *transference of thought* to one whose intellectual powers are spiritualized by mesmerism. That this explanation is correct, we have curious corroborative testimony. The girl is placed *en rapport*, that is, in mesmeric communication with a gentleman whose studies are altogether of an astrological character, and her talk is straightway of 'the stars.' She is placed *en rapport* with a lady, who declares that her innermost thoughts are laid bare by the patient."

Observe, 1. Mesmerism is here assumed to be a channel for the conveyance of thought between two persons in "mesmeric commuuication" with each other. The speaker, however, in the mean time is as incapable of thinking and acting in free agency as any other person under profound epilepsy or a natural swoon, and has no remembrance of it when returned to her "natural state." The only possible proof in the premises that "the patient" received thought from the mind of the operator is the rational testimony of the same "patient," which is, that she knows nothing of the matter. What they assert is incapable of proof, even if it were possible; but it is manifestly impossible by any means. And if a persons' senses are so locked up that fire will not arouse him, it is worse than folly to say that by the natural exercise of a human faculty one can receive thonght from the other and express it in speech.

2 They assume that the intellectual powers are "*spiritualized* by Mesmerism."—Here is the clear and proper distinction between spirit and intellect. Intellect is not spirit, but a faculty of a spirit; and Mesmerism they say is a human faculty—"a sixth sense;" and the senses are faculties of the *bodily corporation*, and not of the spirit. I am not aware that they think Mesmerism to be an intellectual faculty, or an organ of the mind. But can the senses *spiritualize* the "intellectual powers?" What is being spiritualized? Why, if there is meaning in language, it is being made spiritual. But can any power except spiritual power spiritualize the intellectual powers? Or can any but actual spirits possess and exercise spiritual power over the human faculties? Or who can be sure that their idea of spiritualizing the intellectual powers is not an absurdity in itself or a thing of which we can form no conception, admitting it to be possible? In Scripture phrase, to be spiritually minded is to have the mind of Christ; which is by the indwelling of the Holy Spirit and not by a change of substance nor the exercise of a natural faculty. But this the Mesmerites reject from their scheme, as they set aside the idea of spiritual power both good and evil, and confine it to mere humanity. Yet their use of language makes out Mesmerism to be what the Rev. Hugh McNeill declared it to be—spiritual power—the power of Satan; which is a sufficient key to all its wonder-working properties

3. The powers here attributed to Mesmerism are, by the letter and analogy of scripture, uniformly attributed to supernatural agents. God is the only One, who, under all circumstances, can search the heart and discern its thoughts. Satan may do it—may "sift them as wheat" when they are under his power; but when men "walk in the truth," "that wicked one toucheth them not," and so cannot know their thoughts without some outward sign or expression of them.—But when two persons are in communion and fellowship under the power of Satan, it is an easy matter for him to put thoughts into the mind of one, and express them in words by the mouth of the other, who in the mean time is as unconscious as a stone. It is easy also for an unclean spirit to speak through one concerning the "studies" of the other without any "transference of thought" at all.

The assumption that there is a faculty of human nature for the conveyance of thought from mind to mind without any bodily act or expression, is a direct contradiction to the whole tenor of revelation, to the whole known order and economy of creation, to all true science, and to the faith and experience of the whole human race, with this very recent and partial exception of Mesmerism. It is utterly contrary to the known analogy of human nature. The free use of one sense or faculty does not, call in any case, for the suspension or oblivion of any other; though while one is used intensely the others may be less susceptible and active. But mesmerism claims that when it has practically annihilated a person, with all his faculties, mental and bodily, it can transform him as it were into another person, and stand in the stead, and fulfil the functions of the extinguished faculties. And they concede this imaginary power to one of the human faculties!

They recognize the "mesmeric state" to be producable in two ways; one, which they call "spontaneous or natural mesmerism," accompanied with sickness, "hysterical fits," &c., as if sickness were an *active mesmerizer*; in the other, a human person is the mesmerizer. After naming several sorts of mesmeric cases, such as "sybils, phrophetesses, inspired priestesses, extatic dreamers, magical maids," &c., one of our authors sagely asserts that "*disease was the secret of the whole matter*." Now the ancient church' with one mouth pronounced all such cases including the magical maid out of whom St. Paul cast the spirit of divination, to be demoniacal possessions; the devil uttering "oracles" and pretended prophecies through "sybils, prophetesses, and inspired priestesses" Of course the reverend author who penned these words credits the ancient faith concerning these things to superstition and ignorance of human nature; though he cannot but know that the catholic church commencing with our Lord and his apostles and continuously down to the present hour, has uniformly declared the cases he particularizes to be cases of diabolical possession; and that the church of England still claims the casting out of devils to be a function of the christian ministry, as is plain by her seventy-second canon. But here they pretend to demonstrate that this demoniac power is a human faculty given of God as a means of grace. The Rev. C. H. Townshend's words are these:—"With christian faith I would associate mesmerism. . . . As regards our future state (a question that concerns every mortal being) there is the greatest reason to believe that mesmerism is a boon granted by God to confirm our faith and to cheer us on our way. All its phenomona combine to identify it with what Coleridge has called 'the fundamental life.' Yet this great human faculty can in no case be freely and rationally exercised as other human faculties are exercised, that is by spontaneous volition. Now it is called into action by disease, and produces nothing but mischief under many monstrous, disgusting, and extravagant forms in its "patients;" and this they call "spontaneous or natural mesmerism." A strange "sense" this compared with "spontataneous or natural" hearing, seeing, feeling, tasting and smelling! And again it is called into exercise by the waving of the hand of another person; and the "patient" *in* whom (not *by* whom, as in seeing, etc.) the faculty is exercised, by its power over his whole person, becomes a mere dead corpse, frequently as rigid as wood, so that his flesh may be mangled and burned with fire and his limbs amputated, and he unconscious of it until a wave of his magician's hand brings him out of this surprising exercise of one of his natural faculties—this "boon granted of God to confirm our faith and cheer us on our way"—into the region of conscious and rational existence! The outrage here committed upon the entire constitution of man, and upon all rationality and decency, is so prominent, so glaring, so monstrous, so utterly subversive of all truth and certainty, that faith in it might seem to be utterly incredible did not men stake their salvation upon their sincerity in asserting their beleif in it. If this be not "*strong delusion in believing a lie*," an instance of it cannot be found.

Again: they set forth this "faculty" as a *power of divine worship and an inspirer of the moral sense*. "More generally, *if not always*, the mesmeric state produces, on the part of the patient," (they are always *patients*), such a high tone of spirituality and sense of right," etc. Again; "If the mesmerizer were capable of commanding" (commanding! this certainly is very fine) an improper or reprehensible act, the patient would revolt from an obedience to his will with a language and manner even more decided and peremptory, than when in a waking state. And in confirmation of this view I can decidedly state from observation, that the intellectual faculties are surprisingly increased and developed in the sleep so much so as to lead to the opinion that there is a general rise and *exaltation of the whole moral being* when under the mesmeric influence."

But as if to seal the wicked absurdity of regarding the unconscious "patient' a free moral agent while under this state of personal extinction, our profound divine immediately adds—"Be this however as it may, and be the relation between the mesmerizer and the patient however peculiar, the whole sympathy and attraction are at an end and forgotten the moment the sleeper is awakened." Mark this. The unconscious sleeper is awakened out of a high state of spirituality and sense of right—out of a surprisingly increased developement of the intellect and a rise and exaltation of the whole moral being, into—what?—"Into *actual existence*! This is a clencher.—This wonderful state after all is one of non-entity—of blank vacancy, "forgotten the moment THE SLEEPER is awakened into ACTUAL EXISTENCE!"

As to its power of divine worship—"Dr. Eliotson . . . mentions a similar case in one of his patients, where a beautiful extatic fit of holy rapture was brought on in the mesmeric trance." They also assume it to be a prophetic power.—"In the magnetic sleep the patient is invested with an apparently prophetic character, and a species of divine knowledge seems to be conferred upon her." "It is not therefore at all to be wondered at, that a young and ignorant girl," (their "patients" are chiefly females) "when thrown by disease into devotional extacies—at one moment looking up with heavenly smiles and clasping her hands together as if praying—at another uttering the most strange and mysterious opinions with a degree of knowledge, and freedom and decision, of which she is perfectly incapable when awake."

Observe, 1. Does the gospel inform us of such means of devotion? Does it tell us that disease and the "magnetic sleep" are producing causes of holy rapture, or of anything holy? Or can a rational mind believe an act of worship possible to a per son in a state of utter unconsciousness?—What but Divine Power itself can produce "holy rapture" and true "devotional" feelings?

2. This "prophetic character and species of divine knowledge" answers well to the pagan priestesses and soothsayers of antiquity, whom the catholic church has ever recognized to be filled with satanical power. Their "uttering the most strange and mysterious opinions" exactly coincides with the prophecy of St. Paul, that in the latter days men should depart from the faith, "giving heed to seducing spirits and doctrines of devils;" and the Rev. gentleman should certainly know that "the most strange opinion" whether "mysterious" or not, ought to be regarded as smoke from the pit as matter of course.

3. As to the "degree of knowledge," who is the judge? Who is so well taught in those strange and mysterious opinions as to decide whether they are veritable realities or stark nonsense?

4. As to associating it with, and holding it as God's gift to confirm our faith, and its high power to spiritualise and exalt the moral sense; take the following which is from the New York Churchman of Nov. 14, 1846. It seems that an organized church had been worshipping in a hired room, into which the owners admitted a company to hear a "lecture on *Mesmerism*," when "the sanctity of the Baptismal Font was invaded by the sacrilegeous hand of the somnambulist, who as the Commercial Advertiser expresses it, *with mock gravity applied the water to her forehead, saying I am baptising myself*." It is too much to charge this blasphemous profanaton and mockery upon the poor woman as her wilful and deliberate act. No one will charge the Lecturer with entering her muscular system and doing it for her. They deny this "sixth sense" to be a Person who can will and act rationally. Yet the act was that of a rational person acting from will, motive and choice, knowing the meaning of Christian Baptism, and committing this audacious sacrilege with a studied manner—"with mock gravity apparent to the spectators." But who perpetrated this act? for it was the *deliberate act of a Person*. It cannot possibly be explained away as an impersonal act. Moreover the words "I am baptising myself," assume a peculiar character and Theological aspect replete with atheistical meaning, too deep either for the silly woman or the fool of a Lebturer, but which an observant Theologian will at once detect as from the enemy of God and man. The woman is out of the question, except as a passive instrument of Satan, who took this opportunity to speak out before *his audience his contempt* of the means of salvation from under his power.

It is clear from scripture, that the devil, as a liar and deceiver, can feign to be "an angel of light," and put on very fair appearances, and pretend to be all reverence, and piety, and devotion. Those fine mesmeric pretensions and shams are just his old tricks. But, as a good tree cannot bear evil fruit, it is sufficiently plain that the New York affair is too strong a mark of the true source and power of mesmerism to be mistaken by any who do not willfully shut their eyes against the light of truth. Rape and seduction, have also as it is very credibly reported, been perpetrated by its means, notwithstrnding the high moral sense it imparts to its victims during their state of insensibility.

CATHOLICUS.

For the Churchman.

EVANGELICAL PREACHING.

Mr. Editor,—Amidst the discussions with which our so-called religious papers are laden, it is occasionally gratifying to meet with sentiments in which all sincere believers agree. And on the other hand it is to be lamented that paragraphs sometimes appear set forth by editorial authority, in which lovers of unity and sincere inquirers after truth cannot express their concurrence without involving themselves in what they deem great inconsistency. In the "Episcopal Recorder" of Dec. 19, 1846, for example, there is a long extract from Dr. Tyng on "Christian Union," of which, when taken independently, the "parcels" and "varieties" that distinguish the "religious world" would in the main approve; and to which Churchmen would have little objection, if it were viewed in connection with the sermon that the author delivered before the Pennsylvania Convention some time ago. But in the same paper there are articles on *Preaching*, which if followed by our ministers would lead them into greater difficulties than ever perplexed the family of the renowned CHRISTOPHER QUANDARY. Before I furnish your readers with the passages which I have marked, I must tell them what the "Recorder" thinks of preaching when compared with the other exercises of the sanctuary.

"Our public assemblages on the Lord's day, (says a Presbyterian writer whose review is placed among the prominent selections of the *Recorder*,*) *nominally* for the worship of God, but *really to hear preaching*, constitute our great occasions for the communication of the Gospel with the popular mind." "The sermon has come to be in the estimation of the body of the people the chief end of the meeting; *the scripture-reading*,† *the music and the prayers are its accompaniments*." "Its present position in our religious exercises is generally understood as a legitimate acquiescence in the apostolic commendation of 'preaching to save them that believe.'" "The great problem is, to determinine the theme and style of preaching, and the forms and manner of devotional exercise for its *complement*, which will constitute a homogeneous offering, conformed most strictly to the rational and scriptural idea of *worshiping* God." "The preaching which is surest of immediate and manifest fruit in true conversion and edification is that which coincides most nearly with the tendencies of devout minds, and consequently with the work of the Spirit on the heart. Such preaching will not be a mere auxiliary to spiritual worship, by giving the hearers a preparatory impulse. *It will partake itself of the nature of worship.* With this view the preacher does not quite comprehend all the conditions of a gospel sermon, when he fills it with instruction, and illumines it with exposition, cultivates a sense of the responsibility under which he is to speak, and prays for the blessing of God to accompany his word. The worshiping posture of the mind in the preparation of a sermon, and especially in the delivery of it, will work an important modification in the order of the thoughts, and even in the thoughts themselves. Our idea on this point is not all included in the consciousness of speaking, in the name and by the authority of the Lord, and under a sense of his presence. There is a consciousness in the worshiper that the thing he does, he does unto the Lord; that he is rendering homage to the Saviour. This is what we now conceive as one of the conditions of proper preaching. Standing, as the preacher does, between the living and the dead, he may expect to be the better conductor of life, the more he himself has of conscious communication with the fountain of life."

Such then is the evangelical theory of the "best mode of preaching," and such the evangelical estimate of the value of preaching when placed in the balance with other public exercises. The substance of what the writer enunciates seems to be this; that people go to "meeting" on Sunday, apparently to pray, but actually to do something else—to hear; (the "devout" are like others in this respect;) that the public reading without comment of the Word of God (of that Word the efficacy of which is the popular theme on Bible Society Anniversaries,) is a "mere circumstance; that the signing of psalms and hymns (and so making melody in the heart to the Lord in the "devotional" strains of Dr. Watts and others,) is only a complement; that preaching is the main thing, and preaching comprehends prayer; that the devout minister while he addresses his audience is all the time addressing the Deity; that like Aaron the High Priest he is the mediator or intercessor between the living and the dead, and that during the delivery of his sermons the prayers which he offers up come back laden with blessings to himself and *thence* to the hearers; he being the conductor of life from the fountain of life, and witnessing immediate and manifest fruit in their conversion and edification!!

The passages which are not easily reconciled are the following: the 1st from the Princeton Review, just quoted, the 2d from the editors of the Recorder.

1. "There are serious reasons (says the Reviewer) for regret when the pulpit is given to disputation on occasions of public worship. As there is no theological truth which does not stand opposed to some error existing or believed to exist in the community, there is no subject which does not permit the preacher to assume the controversial air; and in the majority of cases the temptation to the polemic attitude is strong. It coincides with the propensity to sarcasm, caricature, and denunciation; it favors the inclination to perpetual antagonism and where there is a lack of true spiritual sensibility, it furnishes almost the only incitement of fervor. Besides these facilities for controversy, there is an exaggerated estimation of its utility in settling important views of religious truth, and maintaining a pure faith in the church; and with all these causes combined, the polemical turn of the Protestant pulpit in many quarters may be said to have become a habit, more prevalent than, without consideration, most of our brethren would be prepared to believe. It is worthy of serious inquiry indeed how far the errors, which require refutation in the preaching of the gospel, have been generated by the disputation which they seem to provoke. But so far as the pulpit is involved in this matter it labors at a disadvantage. We are sure that for a worshiping assembly the polemical aspect is the least profitable of all the aspects under which the doctrines of the gospel can be presented. The intellectual state produced in a congregation by the controversial presentation of religious instruction is unfavorable to devotion, and incongenial to the spiritual mind. The history of pulpit controversy furnishes instructive illustration of the fact that so far as preaching has for its object to sustain the mind of the hearer in the posture of devout worship, it defeats its end when it involves the hearer in theological warfare. If it be the office of the sermon to help the public devotion of the assembly, and if it be so regarded by enlightened and devout people, the good sense and piety of our ministry will cause a continual approximation towards the devotional standard, and the pulpit of our country will gradually direct more of its luminous and powerful issues into the channel of scripture exposition and devout meditation."

2. "A COMMON MISTAKE.—We agree perfectly (say the editors) with our respected brother, from whose paper the following has heen clipped. The idea that spirituality cannot flourish in a church where controversies exist, is a very mistaken one. They are often to a religious community, what the winds are to the forest; which may break off the rotten limbs, and overthrow the trees that are dead, but as to those that are sound and growing, the agitation only makes their roots strike deeper into the soil, and the vital fluid circulate more vigorously through the branches. There are no periods in the history of the Church, when religion has prospered more, than in those in which she has been called to contend earnestly for the truths which have been committed to her custody. It was so in the Reformation. Christianity is a controversy, and the life of the Gospel has ever been one long conflict with sin and error. It will continue so, we doubt not, in spite of all prevalent objections to religious controversy, till the Millennial age shall come.

"I DON'T LIKE CONTROVERSY."—Neither do we *like* it. We endeavor to shun it on every side. And when we do admit a controversial discussion into our columns, it is to expose and refute error—to prevent evil—and to promote truth and right, and whatsoever things that are of good report. It is not wise for the ministry, or for the press, to avoid taking part in controversy when truth is assailed, and errors are made popular. This remark is illustrated by the facts stated in the following paragraph relative to the course of the pious John Newton. That good man no doubt erred—we would say "on the side of safety," if error had any *safe* side. The statement here given respecting his course, appeared originally in the Christian Examiner:

"'The pious and devoted John Newton had an extreme aversion to controversial discussion. He used to say, and was admired for saying, 'It is enough to preach the truth, for that being established, error would fall of itself,' but his course so completely destroyed his influence and usefulness, that he was compelled to leave Olney. And it also opened so wide a door for error, and false teachers, that one of the finest Churches was scattered and dissipated. While false teachers labored to carry off his people, they met with no opposition. When Dr. Scott succeeded Newton, he was not able to collect a congregation of 100 persons in a population of 2,500, for the very professors had gone after Antinomians, Arminians, and other sectarians. Had Paul been as averse to controversy as Newton, the false teachers of Galatia and Corinth would have supplanted him, and ruined those flourishing Churches.'"

I have only to add, Mr. Editor, that if evangelical preachers are to act upon the hypothesis that "the *history* of pulpit controversy furnishes instructive illustration of the fact that so far as preaching has for its object to sustain the mind of the hearer in the posture of devout worship, it defeats its end when it involves the hearer in theological warfare;" and if they are in the pulpit to carry out the principle that "there are no periods in the *history* of the Church when religion has prospered more, than in those in which she has been called to contend earnestly for the truths which have been committed to her custody;" then are they liable to be involved in as serious a dilemma as were those old-fashioned Calvinists, whose views (the venerable Bishop Moore of Virginia used to say,) were thus propounded by the celebrated Lorenzo Dow:

"You can, and you can't,
You shall, and you shan't;
You will, and you won't,
You'll be damned if you do, you'll be damned
if you don't."

January 13, 1847.

MELANCTHON.

* Editors are not always responsible for the sentiments of their correspondents Their selections, however, if not commented on, are considered as indicating their views.

† After copying the above I looked into the "Mysteries Opened" of the Rev. Dr. Stone, who has the reputation of being an "Evangelical Preacher," and found an extract from Hooker's Eccles'l. Polity. "The extract (says Dr. S.,) shows that preaching [in Hooker's days] had risen into such extravagant repute as even to require a caution lest it should bring into disuse the public *reading* of the Scriptures in the Churches." *p.* 65. "That which offendeth us (says Hooker,) is, 1st, the great disgrace which they offer unto our custom of *bare reading of the word of God*, and to his gracious Spirit, the principal virtue whereof thereby manifesting itself for the endless good of men's souls, even the virtue which it hath to *convert*, to *edify*, to *save* souls, THIS THEY MIGHTILY STRIVE TO OBSCURE; and 2d, the shifts wherewith they maintain their opinion of sermons; whereunto while they labor to *appropriate* the saving power of the Holy Ghost, they separate from all apparent hope of life and salvation thousands whom the goodness of Almighty God doth not exclude."

For the Churchman.

EVANGELICAL ALLIANCE.

Mr. Editor,—The movements of this great body of sound divines and eminent servants of God, as well as ministers of that Gospel of Charity, that spirit of christian love, whose promotion is the chief object of this pious Alliance, cannot but be interesting to all christians, especially those who are waiting for the enlightened revelations of the eminently religious and devout and reverent nineteenth century. These reflections were awakened by the profound remarks, quoted in the Commercial Advertiser, of the Rev. Dr. Peck, who as I perceieve states the consoling fact, that "the importance and desirableness of Christian Union had been *discovered*." I think the expression a happy one, and do not believe it could be improved, unless I might be permitted modestly to suggest whether the sentiment would not be more precisely and fully expressed by the word "*invented*." The Divine Master had indeed during those dark ages when He was on the earth, said "that they all may be *one*, as thou Father art in me and I in thee, that they may be one in us;" and he had also spoken of "*one* fold and *one* Shepherd." St. Paul had also obscurely hinted at "*one* Lord, *one faith*, *one baptism*," and was quite particular with reference to the "*one body*; he had even gone so far towards the germ of this *discovery*," or *invention*, that he reproved the Corinthians as *carnal*, and sinful on account of non-essential divisions; I mean "non-essential," of course, not in the view of the apostle who was "caught up to the third heaven; for he still confesses that he saw "through a glass darkly"; "non-essential" then, in the minds of those distinguished Christians, who in the course of eighteen centuries have naturally acquired large opportunities for *developing* themselves, and who, during the last three centuries more especially, seem to have advanced from the world's childhood, with strides so rapid, that for all practical purposes they might, perhaps, be looked upon as *full grown christians*.

While I beheld, at a safe distance, and without exposure to the hair-breadth escapes which fell so peculiarly to the lot of the members of this great fraternity, while I looked forth and saw the great and glorious movement of the earth as she poured her choicest, her most learned, gifted and pious hosts into London, "as a cloud' and they pressing onward "as the doves to their windows," out of my quiet nook, I cried,

"'Tis pleasant through the loop-holes of retreat,
To peep at such a world; to see the stir
Of the great Babel:—"

forgive the slip of memory: I would rather slightly alter Cowper and say,

The great Alliance Evangelical.—

You may say, indeed, why alter the Poet's words, if you leave the sense unimpaired But to proceed—

The ecclesiastical historian, also could not fail to obtain a new glimpse into the remote obscure, or to use the classical phrase of the Rev. Dr. Patton at the same meeting, "it is astonishing how, 'his' human mind would jump" and grasp the discovery that vital christianity herself had first made her true, spiritual and evangelical appearance in the world about the commencement of the sixtennth contury; and how it would relieve his brain from Herculean labor to treat those benighted fifteen centuries, with Dr, Peck, as the ages that were not: gone like, Troja fuit: for he truly observes, "an effort to accomplish this, (real union) would be no more successful now, than it was in the days of Luther and Melancthon."—Indeed a peculiar, novel and most interesting feature in this great movement seems to be that it promises to bring about that which could not occur to the minds of the Apostles, which I cannot but consider a stranger to that "home of law which is the bosom of God," and which therefore may claim to be a most splendid invention of the enlightened age, viz: a *divided unity*. And therefore, with a sense of propriety that charms me, the Rev. Dr. Peck thus speaks: "This is the philosophy of the great experiment;" having just stated what the *new experiment* was: "Nor does the present movement contemplate an amalgamation of the different denominations of Christians * * * ." "If indeed it were not better, in the present condition of things, that the Christian body should have its various denominaions."

By this admirable arrangement "His body, the church" the pillar and ground of *the truth*" is consistently enabled to teach not merely different but *contradictory* doctrines on essential points; for the Rev. Mr. Wheelock of the Baptist Church did not like the word "non-essential" as applied to anything revealed in the Bible," by which we understand him to say in "that strain of fervent piety" which we are told characterized his remarks, that while he held sub-aquatic baptism to be an essential revealed doctrine, and therefore binding on all, he was perfectly willing to take

his place in the *divided unity* and bid a he aty God-speed, to those who do not believe a word of his dipping doctrine, and seldom speak of it, except to expose its absurdity.

But there is another declaration of the Rev. Dr. Peck, which conveyed to my mind much consolation. I allude to the rapid advancement of this brilliant and almost meteoric christianity. It is now full five or six months since the Sun of the Evangelical Alliance came booming up over the London smoke, shaking, as Mr. Jefferson would say "the fog-wrapt islands of Brittain," and darting its rays across the Atlantic. Our mind seems so hurried onward with the separated Unity, that it mingles tropes and figures and illustrations, like the speeches of Dr. Cox, the Great American Alliancer, in most "admired disorder."

But it is five months since the experiment got under way, and now, says Dr. Peck, "it has been proved that the thing can be done." Truly, as one said, at the meeting of the American Bible Society, "Christianity is like a steamboat."

But the climax of the glory, that which appealed so strongly to my own heart of hearts, that which must create a thrill of pleasure in the bosom of the Hon. and Rev. Baptist Noel, and other clergymen of the Church in England, who joined the *disunited Unity*; that which must give them a pious, vital, spiritual and evangelical joy, when the first page of the Commercial Advertiser (New York) for Jan. 20th, is put into their hands, appears to me to be summed up in the heavenly charity and deep reverence of the following burst of the pure classical and true chastened eloquence of the Rev. Dr. Patton:—Others again said this pious man, think the Alliance will blow up the Established Church. There are two kinds of blowing up. If they spoke of blowing up as a bladder is blown up, that was unnecessary, as the Church was so already: If they meant 'blowing up sky-high,' it would put that Church nearer to Heaven than it is now. The reverend gentleman then showed that the loving spirit, &c. &c. Yours truly,

CLIMAX.

For the Churchman.

PRESENTMENT

OF THE REV. W. F. WALKER (OF CHICAGO, ILL.)—HIS ANSWER AND THE VERDICT OF THE COURT.

The above is the title of a Pamphlet of 100 octavo pages, which the Rev. respondent has drawn up and published, at the request and mainly for the information of his friends. As the writer of this article was a resident of Chicago, while nearly all the events related in the publication were transpiring, and was personally cognizant, or cotemporaneously informed of the important and prominent circumstances, he feels constrained by a sense of duty to himself, to the respondent, and the public, to subject the pamphlet to a plain and candid review. And to give a better understanding of the matter involved in this history, and to throw some light on the motives which originated the spirit of opposition to the respondent, it will be necessary (in addition to a brief digest only of the main facts in their order of time which we propose to present,) to lay open some of the under currents in the stream.

The Rev. W. F. Walker accepted the rectorship of St. James' Church, Chicago, on a unanimous and very flattering call of its Wardens and Vestry, in August, 1843, with the understanding that he should officiate a portion of the time for Trinity Parish which had recently been organized on the other (the south) side of the river, but had not then erected a place of Worship. Occasions had been previously given for the display of his talents and fitness for the station; the congregation heartily united in the choice, and he was regarded as possessed of superior abilities and learning—a judgment amply confirmed by his subsequent career, and emphatically sustained by the pamphlet before us. The movements in favor of the organization of Trinity Parish, and the erection of a new church were regarded with some jealousy by a portion St. James's Congregation, "on the other side," and the sorrowful remark of Cowper, that "lands intersected by a narrow frith abhor each other," was unfortunately beginning to find an exemplification in the feelings of the two divisions.

The respondent uniting in the opinion of his Bishop, the Rt. Rev. Philander Chase, (who forms the gigantic figure in this history,) and also of the Wardens and Vestry of St. James Church, recorded as early as June, 1842, that the large and rapidly increasing Episcopal congregation on the south side, required prompt and efficient efforts for the erection of a house of worship there; while he zealously and faithfully discharged all his ministerial and covenant duties to St. James's Church, at the same time, with that industry and ardor for which he is distinguished, kept ever this laudible and highly sanctioned object in his view. He thus in the excitable judgment of many connected with the north side, began to be identified with the south side interests, and in the course of events, arising from this fact, at Easter, 1844, he resigned his charge of St. James's Parish, and accepted a call exclusively from Trinity. In this connection we deem it proper to state, that soon after the arrival of the respondent in Chicago, he became apprized of the notorious fact, that in St. James's Church, as in all other Churches in small towns, there was a ruling female spirit, apparently as well known at least as the "oldest inhabitants," to whose behests the movements and interests of the Church were continually subject. She was one of the oldest residents of Chicago, of high standing in its society, of a superior and highly cultivated mind, and a zealous and virtuous member of the Church. She had watched with care, the struggling shootings of that branch of the vine planted in Chicago from its infant missionary state, and had been the Apollos to water, if not to trim it. These facts, connected with the additional one, that not long after the respondent's arrival he was reported to have said, "he would put her down—she should rule the Parish no longer, as she had done for years—either he or she should be rector," may perhaps convey some idea of the state of mind which this lady and her friends would henceforth assume, in relation to the respondent. Reports derogatory to his character now began to be circulated in private circles and even continually increasing in volume and noise up to the time of the important events connected with Mr. Becker to which, as they were stated in your last number, it is sufficient here to allude.

The first presentment, that of 1844, against the respondent consisted of sixteen specifications charging him with immoralities, the details of which are for the most part frivolous in a high degree. We must again refer our readers to the pamphlet. The charges were mainly founded on the exparte statements of "the lady" and her husband, and A. C. Becker. They were served on the respondent in the form of a presentment, June 10, 1844. A citation was appended calling upon him to appear on the 8th of July before a Court in Chicago, to consist of the Bishop as Judge, and not less than three or more than six presbyters, assessors with him to be selected by the accused out of a list of the Clergy of Illinois which was furnished him. The Bishop in a private note to the respondent, saying, "I have fixed the time of your trial according to the Canons. *It can be altered* should you wish an earlier period," &c. The respondent at once saw the Bishop, and requested that some neighboring Bishop be selected to preside upon the trial, as the Canon allowed when the Bishop of the Diocese was a "party concerned," and that the trial be postponed a few weeks to enable him to obtain some testimony touching one of the specifications; to which the Bishop made solemn asseveration of his impartiality! and stated that the said specification was stricken out. Whereupon the respondent waived his request and proposed to the Bishop to have the whole case come at once before him alone as Judge and final arbiter, to which proposal the Bishop seemed disposed to listen till dissent was expressed by the Rev. E. B. Kellogg, (who succeeded the respondent in St. James's Church,) when the Bishop demanded that the respondent "enter into a recognizance for the costs of the trial before any thing further could be done!" Which demand was properly refused on the obvious ground that if any security were given, the plaintiffs or accusers, and not the defendant or accused, must give it.

The trial was postponed, one week, to the 15th of July. On the 11th of June the respondent furnished the Bishop, then in Chicago, with the names of his three assessors and on the same day the respondent received a letter from the Bishop complaining that he had not selected his assessors, but that if he had, he could not write them to attend the trial because his (respondent's) friends had refused to agree to pay the expenses, &c., and that he must therefore postpone the trial till a sufficient sum of money was raised for that purpose. Thus the trial was kept by the Bishop suspended like the sword of Damocles over the head of the respondent. The respondent received another letter from the Bishop dated Chicago, June 12th, informing him that unless something were done in the way of funds he must postpone the trial till the Springfield convention, and that he could not dispense with the Canon of the Church, &c. [Had he not previously proposed to do this very thing in altering the time of trial, &c.?] We cannot detail the events that intervened. The respondent met the Bishop in convention in June, 1845, when nothing was said by the Bishop about the presentment or trial! At this convention Canons 14 and 15 of 1838, allowing the Bishop, though a party in the case, to be Judge, trier, &c., were *repealed*, and a new set of Canons was passed, making a certain number of presbyters, duly appointed, the triers, and not the Bishop, he being only Judge to pass sentence after verdict!

A few days after the Convention, to wit., June 23, 1845, the respondent applied by letter to the Bishop for leave to resign, and for a letter dismissory to Bishop Kemper; stating his reasons, &c., but the Bishop never replied.

On the 23d of April, 1846, the respondent received another letter from the Bishop appointing his trial at Galena, (about 160 miles west of the respondent's residence,) on the 18th of June following. A Commission was issued of the same date, for a second presentment, that of 1846. The respondent, though protesting, was at Galena with his Counsel at the day appointed but neither Court nor Bishop met him. On the morning of the next day (June 19th,) he received a note from the Bishop (at Galena,) informing him that the Court for his trial under the presentment of 1844 would take place that afternoon. The respondent accordingly attended the Court. The Bishop took the Chair as Judge! J. A. McDougal, Esq., Attorney General of the State, appeared as Counsel for the respondent, but was rejected by the Bishop on the ground that he was not a communicant of the Church, under his construction of the repealed Canon (14) of 1838. No objection, however, it will be recollected was made to Mr. Morris on this ground at the Becker trial in Chicago. The respondent himself then rose and contended that the Canon 14 of 1838 was repealed and had no force. The Bishop, as Judge decided against him, before he had concluded his argument. The respondent was allowed until the next morning to prepare for his own defence, when he appeared and made a very able and unanswerable argument against the jurisdiction of the Court! We regret that we cannot insert or sketch it. We must again refer our readers to the pamphlet. Pending the argument, the consideration of the case was postponed until the 24th of Aug, 1846, at Chicago. There are some interesting minor passages* running through the whole matter, which we should like to notice, but are obliged to forbear for want of room. On the 24th of August, the Court assembled at Chicago, and the respondent met it.

The Bishop, still insisting, notwithstanding all the reasons and facts to the contrary, that the trial must be had under the repealed Canon of 1838, the presbyters, assessors, one after the other took their hats and left the Bishop "alone in his glory." With amazement at their departure, he ordered the clerk to enter what he called a *nolle prosequi*, and to deliver all the papers in the case to him! Thus ended this presentment!

The second presentment, that of 1846, consisted of 11 Articles to which the respondent made a long, specific, and triumphant answer.

After a laborious trial the Court rendered a verdict of *not guilty*, upon the second, fourth, fifth, sixth, and eighth specifications There was no evidence under the third and eleventh. On the first specification which charged in substance that the respondent pledged his word that at the last annual election for Wardens and Vestrymen, he would allow no person to vote, that the Board or any of them should object to; but that notwithstanding he acted as Chairman and Judge of the election, and received the votes of persons not entitled to vote, whereby he committed a malicious falsehood, &c., the verdict was, "*not guilty* in the form alleged, and censurable only for taking any part in an election under circumstances so exciting." (A mere error of judgment at most, committed under circumstances, in which others might come to a different conclusion from the Court)

On the seventh specification, the verdict was "Guilty, in that he exhibited an unchristian temper!"

On the 9th, "Not guilty in manner and form alleged, but censurable only, in that he did not pay his respects to the Bishop, and present his class for confirmation!"

On the 10th, "Guilty *in so far as* he exhibited an unchristian temper."

In a liberal spirit of justice to the respondent we should present our readers with the particulars of these specifications, and the circumstances and evidence relating to them, that they might consider them in connection with the verdict upon them, but want of room forbids. We fear we have already become tedious. We must refer our readers to the pamphlet. It may mitigate, if not entirely reverse the yet mild judgment of the Court.

The assessors addressed a letter to the Bishop, recommending him to pronounce upon the respondent the lightest penalty the General Canon allows, viz. Admonition, "and that in view of what the respondent has already suffered, and the expense of a journey to the Bishop's residence, the Court respectfully suggests that the Admonition be administered without exacting his attendance."

We wish we had room to publish in detail the sixth specification, and the evidence under it. It, in substance, charges the respondent with taking a bottle of wine with him into the country, and causing one of his two companions, by the name of Glass, a reputed member of the Temperance Society, to drink of it, &c. The richness of the details strongly tempts us. An inquiry might arise, what effect the unfortunate accident of the young man's *name* had upon the ardent imagination of the accusers in originating such a charge. But we must forbear.

It would not perhaps do for us to intimate, in conclusion, because it might be in violation of the Canon Courteous, if not Ecclesiastical, that the Right Rev. Philander Chase, Bishop of Illinois, had, in the whole course of these proceedings, been guided by the judicial ethics of the renowned Rhadamanthus, who condemned his victims first, and tried them afterwards. One would have supposed he would have repudiated the policy of such a predecessor, for the sake of *antagonism* alone, if for no other reason.

In the course of these proceedings, in relation to which, perhaps, we might properly say, Quorum pars *parva* fui, our surprise has been kept almost balanced at the harshness and severity—a severer term naturally suggests itself—of the Bishop towards the respondent on the one hand, and the mildness and submissiveness of the respondent, under the lacerating circumstances on the other. This remark will be appreciated by all who know the ardent and impulsive temperament of the respondent.

We now conclude our examination of the "labors of the mountain" and their offspring—"*ridiculus mus*"—words, with a slight change of orthography very properly anglicising themselves! We have not attempted a detail, but have glanced merely at some of the salient points in this romantic drama. If we have opened the view sufficiently to induce the public to continue the exploration, we are satisfied. VINDEX.

* Among these is the fact that it is in testimony that Bishop Chase stated to one of respondent's prominent parishioners that he (the respondent) was a "Benjamin T. man!" (meaning Bishop Onderdonk.) We leave our readers to form out of these correlative materials a key to the conduct of the Bishop.

For the Churchman.

WILLIAM OF WYKEHAM.

Mr. Editor,—In The Calendar of January the 16th is a brief memoir of the eminent historical personage whose name I have given above. An editorial paragraph, in which he is mentioned as having been a "great promoter of Christian Art," has suggested to me the idea of bringing to your notice an entirely different view of his merits in this respect. The extracts herewith given are from The Ecclesiologist of June, 1846.

"There is no one but must acknowledge that the fact of a style of architecture so different from all previous ones having suddenly come into existence, like Minerva's birth, with a developement and a prevalence unexampled in the history of mediæval inventions, is a curious phenomenon. All the early styles of Pointed grew by slow degrees; while, on the contrary, the west part of Winchester, which is perhaps the earliest authenticated specimen of that style, (having been constructed by Bishop Edyngton, Wykeham's predecessor,) shows a matured use of the system of panneling, which many subsequent specimens did not attain to. We recollect having, before our thoughts were particularly turned to this point, remarked this fact with surprise to a great architectural authority, who answered us that such was the case with 'Perpendicular,' that its earliest specimens were most completely so. Our own settled conviction is, that the problem must be solved by considering 'Perpendicular' architecture to be the invention of some one individual mind, a pure act of private judgment, based upon a theory of verticality and carried out, with the sole view of realizing that, to the contempt of all ancient tradition and symbolical usage. We also believe that this individual must have been possessed of high station, in Church or State, or both, and of considerable talents, in order to have made his influence so quickly and extensively felt. We shall see whether the English History of the latter half of the fourteenth century, does or does not tell of any person so situated, who was in his days distinguished as an architect in the new style. If we find such an one we shall consider our point established."

"Whoever might have been the inventor of 'Perpendicular' architecture, it is we presume *prima facie* probable, that he had not a clerkly education, that he was brought up in the busy scenes of practical life, and comparatively ignorant of the deep and intricate science of Ecclesiastical symbolism, and that accordingly when called upon to build in Pointed, he mistook its spirit, and hence, abandoning the symbolical view, he adopted a purely architectonic one; and in place of the varied lessons of the hieratic tracery of Middle-Pointed days, substituted a system of straight lines, which at the outside could only claim a proto-symbolical meaning, and as we have shown failed even in that.

"Pointed architecture seems in England to have been declining in energy about the time of Edward III.; as it began later in England, so it sooner tended to a decline here than on the Continent. We are aware that the contrary is often believed to be the case: Mr. Freeman, for instance, asserts that it endured longer with us against the attacks of cinque-cento than elsewhere. What are the facts however? S. Eustache at Paris, a church so large that more than 3000 worshippers have been counted in the lateral aisles alone, was built between 1532 and 1642. Here the details are Italianized; the mass however is Pointed. And the rich transepts of Beauvais, with that huge central tower reared in rivalry of St. Peter's, which so soon fell prostrate, are the work of the early years of the latter half of the sixteenth century. We have previously mentioned the cathedral of Orleans; this stupendous pile was the growth of the seventeenth century. The Calvinists razed all the previous church, with the exception of the chapels of the apse. Henri IV. began the rebuilding of it, which was carried on in a purely Pointed style upon the old foundations, and at a distance it has the same outline and grandeur of mass which characterize French cathedrals of earlier days. Against these and similar instances we have only to quote our Elizabethan mansions, (an Elizabethan church is a thing that is not,) and the After-Pointed of Stuart days. Had the inventor of Third-Pointed possessed as much symbolical knowledge, as he did architectural daring, had he been another William of Sens, or Alan of Walsingham, he might in place of the corrupter, have been the regenerator of English architecture; he might have raised her to heights of perfection yet unknown, a perfection which might have given us churches, compared to which Cologne might have been forgotten.

"Have we any suspicions as to who this individual was? We have: though we are unfeignedly sorry to have to mention him, as in so doing we apparently condemn a long and justly venerated name. But the truth must be spoken; we believe that the inventor of 'Perpendicular' was William of Wykeham. Let it not be supposed that we are ungrateful to the memory of that famous man. We honor as truly as any can, the eminent sanctity, the unswerving honor, the stern integrity, the unsparing munificence of that holy Bishop. But yet we are of opinion that his architectural influence was a pernicious one. But in so doing we imply no disrespect to his memory: we should with as little justice be taxed with so doing, as if we were told that we were ungrateful to Archbishop Laud, because we lamented that through his influence Inigo Jones was empowered to place a Corinthian portico in front of old S. Paul's.

"We will now, in order to substantiate our hypothesis, examine some portion of Wykeham's life. He seems to have been the son of a yeoman in Hampshire. We first hear of him as secretary to the constable of Winchester Castle, and tradition says that he was greatly patronized by Nicholas Uvedall, lord of the manor of Wykeham, and governor of Winchester Castle. Uvedall it is said was the person who recommended him to Edyngton, (his predecessor as time proved in the see of Winton.) There is no authority for the usual story of his having spent six years at Oxford; on the contrary, his earliest biographer, Chaundeler, says, 'illum spesulativa (Sapientia) forsan minime occupavit: perhibetur enim nec Artium, nec Theologiæ, sed nec trorumque Jurium scholas exercuisse, et quomodo potuit, ab inopi et pauperrima ductus parentela, sine exhibitione scholas aut literarum exercitasse studium? De practica vero—vir summe sapiens." This is just what would *a priori* have been conceived of the inventor of 'Perpendicular' architecture. From Edyngton's service he passed into that of Edward III., when he was as is supposed about twenty-two or twenty-three years old. In time he was appointed architect of Windsor Castle. He was ordained acolyte in December 1361, and priest the following June, having been already for seven years holder of immense preferment, including a deanery, though merely tonsured;—such was the laxity of the age. Bishop Edyngton died in 1356, when Wykeham succeeded him, and was soon made Lord Chancellor. He resumed the remodelling of Winchester cathedral in 1394, and just lived to see the nave completed in 1404.

"We have here an individual precisely answering to the one whom we might suppose would be the inventor of 'Perpendicular' architecture. A man of the highest station in Church and State, of great practical talents, skilled in military architecture, unversed in scholastic learning, inexperienced in the sacred traditions of former days of symbolism. (Time is a diminishing glass, but we must not forget that Wykeham lived two centuries and a half after Durandus, three after Honorius.) He is himself a man of the highest personal character: his age however is a lax, a worldly, and a political one; the Church is too familiar in kings' courts. We know that this person was one of the earliest practisers of the new style; we have presumptive evidence that he was the first; for it is certain that the new works at Winchester were commenced at Edyngton, and it is more than probable that Wykeham was his architect. They were left off for many years. Perhaps the new style did not please in those days. A building when designed by Master William, the architect, is something different from one designed by the Lord William, Bishop of Winchester and Chancellor. Can we then reasonably doubt that Wykeham was the inventor of 'Perpendicular' architecture, that in perfecting his invention he was guided by theory and not by tradition, and therefore that 'Perpendicular' architecture, so far as it has a distinctive character, has no claim to be reckoned a true branch of the mighty tree of Christian architecture?

"We do not believe that Wykeham had any idea to what his invention really tended. His intentions were good; he desired to reform Pointed architecture, and like other reformers who go to their work without appreciating the spirit of what they handle, marred it. The fact of his remodelling the old Romanesque nave of Winton, proves that he did not mean to be a ruthless destroyer, and the result of this curious process is, that this nave is far the most Christian in effect of any Third-Pointed building with which we are acquainted. It may astonish some that he should not have made himself on the nonce acquainted with the symbolism of others, when he began church-building: If any do make this objection it only proves that they look upon the middle ages, their opportunities, and their class-feelings, with modern eyes. Besides, we very much fear that Wykeham did not sufficiently feel the desire for this knowledge; we fear that the old symbolical tradition had lost its hold upon the Church mind of England."

How far the hypothesis of The Ecclesiologist will commend itself to other readers it is not worth while to conjecture. To me it seems not unreasonable. But whether William of Wykeham was or was not the *inventor* of Third-Pointed, one thing is certain, that he encouraged it and adopted it, and that his only connection with Christian Art is through the medium of this degenerate style. Is he then the man for lovers of sacred Art to commemorate? Let them first consider the principles to which by so doing they will commit themselves.

I am, sir, yours, &c., CAMDEN.

New York, Jan. 28th.

For the Churchman.

Mr. Editor,—As the "Commination" Office of the Church of England has been omitted in our liturgy, it is probably known to but few of your readers. Thinking that it contains very wholesome matter for private meditation and prayer on Ash-Wednesday, and frequently during Lent, I enclose a copy, and respectfully request its insertion in the number of the Churchman which will immediately precede that solemn season. EBAL.

A COMMINATION,

OR DENOUNCING OF GOD'S ANGER AND JUDGMENTS AGAINST SINNERS,

With certain Prayers, to be used on the first Day of Lent, and at other times, as the Ordinary shall appoint.

¶ *After Morning Prayer, the Litany ended according to the accustomed manner, the Priest shall, in the Reading-Pew or Pulpit, say,*

Brethren, in the Primitive Church there was a godly discipline, that at the beginning of Lent, such persons as stood convicted of notorious sin were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord; and that others, admonished by their example, might be the more afraid to offend.

Instead whereof, (until the said discipline may be restored again, which is much to be wished,) it is thought good, that at this time (in the presence of you all) should be read the general sentences of God's cursing against impenitent sinners, gathered out of the seven and twentieth Chapter of Deuteronomy, and other places of Scripture; and that ye should answer to every Sentence, *Amen*: To the intent that, being admonished of the great indignation of God against sinners, ye may the rather be moved to earnest and true repentance; and may walk more warily in these dangerous days; fleeing from such vices, for which ye affirm with your own mouths the curse of God to be due.

Cursed is the man that maketh any carved or molten image, to worship it.

¶ *And the people shall answer and say,*

Amen.

Min. Cursed is he that curseth his father or mother.
Ans. Amen.
Min. Cursed is he that removeth his neighbour's land-mark.
Ans. Amen.
Min. Cursed is he that maketh the blind to go out of his way.
Ans. Amen.
Min. Cursed is he that perverteth the judgment of the stranger, the fatherless, and widow.
Ans. Amen.
Min. Cursed is he that smiteth his neighbor secretly.
Ans. Amen.
Min. Cursed is he that lieth with his neighbor's wife.
Ans. Amen.
Min. Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord.
Ans. Amen.
Min. Cursed are the unmerciful, fornicators, and adulterers, covetous persons, idolaters, slanderers, drunkards, and extortioners.
Ans. Amen.

Minister.

Now seeing that all they are accursed (as the prophet David beareth witness) who do err and go astray from the commandments of God: let us (remembering the dreadful judgment hanging over our heads, and always ready to fall upon us) return unto our Lord God, with all contrition and meekness of heart; bewailing and lamenting our sinful life, acknowledging and confessing our offences, and seeking to bring forth worthy fruits of penance. For now is the ax put unto the root of the trees, so that every tree that bringeth not forth good fruit is hewn down, and cast into the fire. It is a fearful thing to fall into the hands of the living God: he shall pour down rain upon the sinners, snares, fire and brimstone, storm and tempest, this shall be their portion to drink. For lo, the Lord is come out of his place to visit the wickedness of such as dwell upon the earth. But who may abide the day of his coming? Who shall be able to endure when he appeareth? His fan is in his hand, and he will purge his floor, and gather his wheat into the barn; but he will burn the chaff with unquenchable fire. The day of the Lord cometh as a thief in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come upon them, as sorrow cometh upon a woman travailing with child, and they shall not escape Then shall appear the wrath of God in the day of vengeance, which obstinate sinners, through the stubbornness of their heart, have heaped unto themselves; which despised the goodness, patience, and long-sufferance of God, when he calleth them continually to repentance. Then shall they call upon me, (saith the Lord,) but I will not hear; they shall seek me early, but they shall not find me; and that, because they hated knowledge, and received not the fear of the Lord, but abhorred my counsel, and despised my correction. Then shall it be too late to knock when the door shall be shut; and too late to cry for mercy when it is the time of justice. O terrible voice of most just judgment, which shall be pronounced upon them, when it shall be said unto them, Go, ye cursed, into the fire everlasting, which is prepared for the devil and his angels! Therefore, brethren, take we heed betime, while the day of salvation lasteth; for the night cometh, when none can work. But let us, while we have the light, believe in the light, and walk as children of the light; that we be not cast into outer darkness, where is weeping and gnashing of teeth. Let us not abuse the goodness of God, who calleth us mercifully to amendment, and of his endless pity promiseth us forgiveness of that which is past, if with a perfect and true heart we return unto him. For though our sins be as red as scarlet, they shall be made white as snow; and though they be like purple, yet shall they be made white as wool. Turn ye (saith the Lord) from all your wickedness, and your sin shall not be your destruction: Cast away from you all your ungodliness that ye have done: Make you new hearts, and a new spirit: Wherefore will ye die, O ye house of Israel, seeing that I have no pleasure in the death of him that dieth, saith the Lord God? Turn ye then, and ye shall live. Although we have sinned, yet have we an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. For he was wounded for our offences, and smitten for our wickedness. Let us therefore return unto him, who is the merciful receiver of all true penitent sinners; assuring ourselves that he is ready to receive us, and most willing to pardon us, if we come unto him with faithful repentance; if we submit ourselves unto him, and from henceforth walk in his ways; if we will take his easy yoke and light burden upon us, to follow him in lowliness, patience, and charity, and be ordered by the governance of his Holy Spirit; seeking always his glory, and serving him duly in our vocation with thanksgiving: This if we do, Christ will deliver us from the curse of the law, and from the extreme malediction which shall light upon them that shall be set on the left hand; and he will set us on his right hand, and give us the gracious benediction of his Father, commanding us to take possession of his glorious kingdom: Unto which he vouchsafe to bring us all, for his infinite mercy. *Amen.*

¶ *Then shall they all kneel upon their knees, and the Priests and Clerks kneeling (in the place where they are accustomed to say the Litany) shall say this Psalm.*

Miserere mei, Deus. Psa. li,

Have mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies do away mine offences.

Wash me thoroughly from my wickedness; and cleanse me from my sin.

For I acknowledge my faults: and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight; that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness: that the bones which thou hast broken may rejoice.

Turn thy face from my sins: and put out all my misdeeds.

Make me a clean heart, O God: and renew a right spirit within me.

Cast me not away from thy presence: and take not thy holy Spirit from me.

O give me the comfort of thy help again: and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked: and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord; and my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I give it thee: but thou delightest not in burnt-offerings.

The sacrifice of God is a troubled spirit; a broken and contrite heart, O God, shalt thou not despise.

O be favorable and gracious unto Sion; build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations: then shall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son, and to the Holy Ghost.

Ans. As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Our Father, which art in heaven, hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

Min. O Lord, save thy servants;
Ans. That put their trust in thee.
Min. Send unto them help from above.
Ans. And evermore mightily defend them.
Min. Help us, O God our Saviour.
Ans. And for the glory of thy Name deliver us; be merciful to us sinners, for thy Name's sake.
Min. O Lord, hear our prayer.
Ans. And let our cry come unto thee.

Minister. Let us pray.

O Lord, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee; that they, whose consciences by sin are accused, by thy merciful pardon may be absolved; through Christ our Lord. *Amen.*

O Most Mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made; who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgement with thy servants, who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults, and so make haste to help us in this world, that we may ever live with thee in the world to come; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the people say this that followeth, after the Minister.*

Turn thou us, O good Lord, and so shall we be turned. Be favorable, O Lord, Be favorable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of compassion, Long-suffering, and of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us; Through the merits and mediation of thy blessed Son, Jesus Christ our Lord. Amen.

¶ *Then the Minister shall say,*

The Lord bless us, and keep us; the Lord lift up the light of his countenance upon us, and give us peace, now and for evermore. *Amen.*

For the Churchman.

Mr. Editor,—You have the thanks of all good and sound friends of the truth as it is in Jesus for the words of faithful warning which you give from time to time of the infidel tendency of the system which loves to be known as the *anti-tractarian*. The department of it which embraces socinianism, rationalism, and deism, is decidedly the most favored by much that is said and done in elucidation and defence of the system. A fearful instance of this is furnished in the Episcopal Recorder of January 23. An extract is there given from a "Review of Tract 171" of the Protestant Episcopal Tract Society. Let me remark, in passing, as a ground of confidence by the sound Christian in this old, efficient, and excellent Society, and in the General Sunday School Union of our Church, that they are both exciting the ill-will and opposition of the above mentioned heterogeneous system, which finds itself much more at home among the books and tracts of heretics and schismatics.

In the Apostles' time, there were those who, when the mystery of the resurrection was offered to their faith, proudly and profanely "mocked;"* and those who, for want of the proper intellectual qualifications of the true Christian character, wrested unto their own destruction such things in the Scriptures as are "hard to be understood."† Something very much akin to all this appears in the above mentioned article in the Recorder, approved by the editor and his cabinet. To give an instance—

Our Blessed Lord says, St. John vi. 53, "Except ye eat of the flesh of the Son of Man, and drink His blood, ye have no life in you." St. Paul says, Ephesians v. 30, "We are of His" (Christ's) "flesh, and of His bones." The reviewer, and the men of the Recorder, profanely mock at the mystery here disclosed, and would turn to ridicule the revealed truth that they who are *of Christ's flesh* are required to *eat His flesh.* The requisition, however, and the mysterious doctrine connected with it, are of God. And, "Let God be true, but every man a liar."‡

I have given the verse, Ephesians v. 30, with the omission of a few words, not to obscure its meaning, but to render it clearer. The entire verse is this, "For we are members of His body, of His flesh, and of His bones." To a mere English reader it may appear that the latter part of the verse is but explanatory of the former, and the words "flesh" and "bones" accordingly introduced as a mere enlargement of the figure contained in the word "body." But this is not so. In the original, the verse contains two distinct propositions. The first is, "Μελη εσμεν τȣ σωματος αυτȣ:" We are parts or members of His body. This proposition is not continued in the following words of the original, as it is in our translation; but an important grammatical change occurs. If the verse went on to say της σαρκος αυτȣ και των οςεων αυτȣ, then our translation would fully and fairly represent it. But it is not so: an important preposition is inserted and repeated "εκ της σαρκος αυτȣ, και εκ των οςεων αυτȣ." Thus σαρκος and οςεων are separated from immediate connexion with σωματος, and have no connexion with μελη, members. The "of" attached to "body" is of the possessive character. It has no distinct word in the Greek, but is simply the English sign of the genitive case. The "of"—in the Greek a distinct preposition, "εκ"—attached to "flesh" and "bones" is much stronger, and is connected with the idea of a derivation and sharing of nature or properties, as a stream from its source, a limb from its body, fruit from a tree, &c. &c. The true force of the original would be best expressed as follows:—We are members of His body. We are of His flesh and of His bones.

Σωμα, body, signifies both Christ's natural body and His mystical body or Church. Σαρξ, flesh, as applied to Christ, never means any thing but His humanity. St. Paul says we are *of* this flesh, this humanity of Christ. That safe and excellent commentary on the New Testament, Parkhurst's Greek Lexicon, tells us that εκ also signifies *in*. If this is so here, we have the apostle declaring that we are *in Christ's flesh*, that is, in His human nature. Either view of the passage gives us the very doctrine respecting the Church, which the reviewer and the Recorder mock at, and cast out as evil.

MUSTERION MEGA.

* Acts xvii 32. † 2 St. Peter iii, 16. ‡ Romans iii. 3, 4.

For the Churchman.

MIRACLES.

Rev. and Dear Sir,—In your editorial of Jan. 30, you say, speaking of diabolical agency, "We confess ourselves not so clear as to some types of lunacy, for which eminent medical authority confesses that no physical cause can be assigned." This suggested to me a quotation and an attempt at an argument in favor of miracles. The quotation is from Origen on S. Matt. xvii. 15.

"Let physicians talk as they list, for they think it no unclean spirit, but a bodily disorder, and say that the humors in the head are governed in their motions by sympathy with the phases of the moon. But we who believe the gospel say that it is an *unclean spirit* that works such disorders in men."

If with Origen's assertion and your own doubt, we allow any so-called *disease* to be really the presence of a demon, can that demon be cast out? and if so, would the expulsion not be a miracle? and, if it would be a miracle, how account for its being the only one now existing or necessary? I think there is no scriptural separation between this sort and other sorts of supernatural works; but that casting out devils, raising the dead, healing diseases, &c., &c., go all together.

Another favoring of the still present power and need of miracles, seems to be suggested by the fact, that (to the limit of my knowledge,) there has existed no time when the Church Catholic has not seen the need as well as claimed the power. I have often seen a quotation from S. Chrysostom, which I now find in the Aurea Catena of S. Thomas, on S. Matt. x. 8, "They (miracles) ceased, when a reverence for the faith was universally established," but the *qualification* which finishes the sentence is not so often given. "Or *if* they were continued at all, they were few and seldom; for it is usual with GOD to do such things *when evil is increased*." Adopting this sentiment, does not this age need miracles? This is assuredly no "age of reverence" for "THE FAITH," unless "the Faith" be every one's own opinion. Are not miracles now of especial necessity when men oppose their rationalism to all GOD's truths! Surely the Church requires, not argument, but sensible conviction to deal with rationalists. Logic will not conquer them. Reason cannot overthrow self-conceit, nor pierce the "seven fold shield" of stupid ignorance, and these are the commonest opponents of Catholicity now. *Mais revenons*. Is not the claim, and a belief in the necessity of miracles, traceable in the Church Catholic to the present day? Certainly in the Eastern and Roman Churches, and I think in the Anglican. The 72d Canon of the Church of England forbids her ministers to attempt to cast out devils, "without a license." *With* a license, then, they may. It is no where said, "if thou repentest not and art not baptized thou shalt be damned;" the converse is held to make this declaration with sufficient distinctness. By the same rule then, "*without* a license thou shalt not," is equivalent to "*with* a license thou mayest."

But, sir, if we are not to believe, in the necessity and existence of miracles at or after S. Chrysostom's day, what shall we do with the assertions of all the Greek Historians, of S. Greg. Nyssen, of S. Augustine, S. Cyril, of Jerusalem and others! (vid. Hom. xx. in Rome.)

I hope Catholicus will pardon an attempt to help his cause and attribute it to good will and an interest in his argument. Though somewhat frightened by the old proverb that "a poor defence is equal to an attack;" I subside to calmness again remembering that Esop's mouse once helped a lion. ACOLYTIS.

Hyde Park, Purification, B. V. M., 1847.

For the Churchman.

A CORRECTION.

Rev. Mr. Editor,—Your paper of the 23d. inst. did not come to hand until several days after it was due. This fact will account for my not having written sooner to correct a material error in one of the articles of the Churchman of that date. I refer to the "Christmas Thought or Mathematical Evolution of the Doctrine concerning our Lord Jesus Christ." Perhaps the whole article is not worth the trouble which I give you. But as you have been so kind as to give it an insertion, I will ask you to do me the further favor of inserting an important correction. It is in the mathematical signs used in Scholium vi.

If you will indulge me a moment, I will give a brief account of the origin of this article.—Several years ago, when my attention was first turned towards the theology of the Church, after having had my education in the schools of Unitarianism, I sought to put the Scripture testimony to each point in its most clear and cogent form. The article under remark is the result of one of those efforts. It was like the slight commotion to the liquid just on the point of chrystalization—it threw the whole subject into a clear, tangible, definite and permanent shape—and since that time the conviction has retained its place in my mind, with an adamantine firmness. It seemed to me not a little wonderful, that the application of an exhaustive evolution to the theorem, should give the true catholic doctrine on each point, and, when that was obtained, be incapable of any further use. The main point of the theorem as well as the inferences contained in the first five Scholia, seemed to me to touch every point, and leave only one way of escape or cavil. And to meet this the vith was added. It is based upon the principle that the addition of a negative quantity, is the same as the subtraction of a positive one; and *vice versa*. The objector may therefore say that "I had not proved or settled the point, whether human nature is positive or negative—this is a point which we cannot ascertain—therefore the whole must go for nothing." To this I reply in Scholium vi. Since G (God) is infinite and therefore incapable of increase or diminution—it is of no consequence to the equation whether F. or the human nature is positive or negative—Then—$G+F=J\,C$. Or $G-F=J\,C$. Therefore $G\pm F=J\,C$—giving to the last equation the double sign of *plus and minus*, because the result is the same whether F be a positive or a negative quantity—and thus under the assailant's objection entirely powerless. This is not only intelligible but pertinent. But for some reason (perhaps the fault is my own) the vith Schol. as it now stands in the Churchman of the 23rd inst. is rendered unmeaning by a transposition of the sentences and a mistake in the signs.

W. D. W.

Sherburne, N. Y, Jan'y 27, 1847.

For the Churchman.

Rev. and Dear Mr. Editor,—An individual who styles himself "A Lay Delegate of St. Judes' Church" is disporting himself in the rank pastures of the Protestant Churchman. He seems to think that he has all the learning and all the gentlemanly feeling of the Church concentrated in himself. To dispel this illusion, permit me to ask—Is he the *intelligent* youth who, in 1844, gravely moved the Convention of the Diocese of New York to inquire "why St. Philips' Church in this City is in a state of *schism*," to the great amusement of his audience, and the injury of said respectable and orthodox congregation?

Is he not the author of a pretended review of the proceedings of the Convention of 1845, wherein the Rev. S. L. Southard was wantonly and slanderously assailed, and for which the said author was soundly flagellated in the "Courier and Enquirer?"

Is he not the *gentleman* who displayed so great ingenuousness and sense of honor on the *proviso* question in the last Convention, as to call forth

the indignant rebuke of Mr. Duer, and the tears of many sympathizing hearts in the gallery for his unfortunate predicament?

Does he know of any one who ranked Bishop Hobart in the same category with Mr. Cobbett and the Devil? and has he *inherited* his courtesy, decency, and candor from that source?

When these have been satisfactorily answered a few more interrogations will be propounded to this incarnation of CHARITY.

For the Churchman.

POSTURE OF MINISTERS IN PRAYER.

Rev. Sir,—Your correspondent J. M. F. in assigning his reasons for turning his back to the people when he prays, gives this as the chief one, "I avow that the ground of the whole procedure is my conviction with Wheatley that there—at the altar—the Divine Majesty is specially present and that it is good for us becomingly to recognize the truth, its tendency being to deepen our reverence, and enliven our devotion" On referring to J. M. F.'s authority I find that it must be limited to occasions of administering the Lord's Supper. "And our hearts being all elevated together," says Wheatley, "and in a right posture to celebrate the praise of God, the minister invites us all to join with him in doing it, saying, 'Let us give thanks to the Lord God,' which the people having answered to and approved of by saying, 'it is meet and right so to do,' he turns himself to the Lords's table and acknowledges to the Divine Majesty there specially present, that 'it is very meet, right,' etc." If I understand J. M. F.'s view it is that on all ordinary occasions of public worship the Divine Majesty is specially present at the altar, and Wheatley is quoted in support of that view. Do I understand your correspondent correctly? As to his authority I would remind him of Bishop Heber's opinion. "I have too little respect for Wheatley to follow implicitly a scholar so shallow and a guide in every respect so dangerous, even in points relating to mere ritual."

A CONSTANT READER.

For the Churchman.

NOTICE OF THE HOLY-DAYS.

Then the Minister shall declare unto the people what Holy-days or Fasting-days, are in the week following to be observed.—Rubric.

The reason of this direction was, lest the people should observe any such days as had been formerly kept, but were laid aside at the Reformation, and therefore the Bishops inquired in their visitations, "whether any of their Curates bid any other days than were appointed by the new calendar." This danger is now pretty well over; there being no great fear of the people's observing superstitious holy-days. But there is still as much reason for keeping up the rubric, since now they are run into a contrary extreme, and, instead of observing too many holy-days, regard none; which make it fit that the Curate should discharge his duty, by telling them beforehand what holy-days will happen, and then leaving it upon his people to answer for the neglect, if they are passed over without due regard.—*Wheatley.*

It will be perceived that the rubric does not direct the Minister to declare what Holy days are in the week following to be observed or celebrated by Divine public services in his parish, but only mentions such as are directed in the Prayer book to be observed. Thus he is to remind the people of the Holy days, and, as Wheatly remarks, leave it to them to answer for the neglect. If the Minister does not observe the Festivals and Fasts, his people may choose to do it privately or with their families, and the omission may be chargeable to him rather than to them if he does not obey the injunction of the Church in this behalf. The clergy seem not to have considered this or the rubric would be obeyed more generally. It probably is *never* attended to where there is no week day service.

Q.

The Churchman.

NEW-YORK, SATURDAY, FEB. 13, 1847.

FLOYD SMITH, General Agent, No. 12 John-st up stairs.

NOTICE.—For the greater convenience of subscribers to The Churchman out of the city,—Notice is hereby given, that all dues may be *remitted directly* to No. 12 John street, postage and exchange, at the expense of this office.

We had purposed to say but little more of Mr. Walker's presentment, and the communication of "Vindex," in another column, induces us to refer to the matter at present in briefer terms than we had intended. We traced the presentment of 1844 to its close, and we stated that, while it was pending, a new presentment had been made, in which were of course incorporated all the allegations against Mr. Walker which his opponents thought that there was any chance to substantiate. We had intended to give the verdict of the Court in full, and to submit to our readers the reflections suggested by the findings on some of its specifications. But as our correspondent "Vindex," who was, during these difficulties a resident of Chicago, has preoccupied the ground, and has said enough to indicate the result, we must refer the reader for the present to the concluding part of his review, and reserve what we have further to say to our next.

For the Churchman.

THE RIGHT SPIRIT.

Rev. and Dear Sir,—The following is extracted from a letter written by a vestryman of a country church.
Yours respectfully,
A SUBSCRIBER.

"——, Feb. 3d, 1847.

"To —— Esq.

"*Sir,*—I received your letter in respect to our church at ——, stating that there were so many applications to old Trinity that the prospect was, that if application were made we could not get any help from that quarter in some time, if at all, and also that if we here would make another effort that you would give us $20 more. Now we made that effort, and with the $20 more that you give us have succeeded, and you can now say that one *free* church has been built in Western New York, and paid for, and is not owing one cent. I have had hard work of it to bring it about. We settled with our Builder last night, and paid him off in full, and had forty cents left. I hope when you come to —— county that you will enjoy what you have helped us to build."

Since the issue of our last number we have been favored with a call from A. C. Becker, Esq., the gentleman whose name is introduced in the trial of Mr. Walker. Mr. Becker has submitted to us a letter from the Russian ambassador at Washington, recognizing him as a consul of the Emperor of all the Russias, and also a letter from Messrs. J. H. Kinzie, W. L. Whiting, John Rogers, and W. B. Ogden, of Chicago, affirming their belief, founded on more than a year's intimate acquaintance, that the charges preferred against him in the Ecclesiastical trial, mentioned in our last, are utterly unfounded. Mr. Becker has also referred us to the names of some of the most prominent citizens of Boston and New York, who bear unimpeachable testimony to the excellence of his character.

The reference to Mr. Becker in our last renders it proper for us to make these statements. We add, that a personal interview with Mr. Becker has given us a very favorable impression of him, and one quite the reverse of that which we received from the decision of Bishop Chase as given in our last.

The statements of Mr. Walker being entirely *ex-parte,* had no weight in determining our judgment. This was founded entirely on Bishop Chase's decision. As we have published that decision we deem it a duty also to give the like publicity to the counter statements on which Mr. Becker relies to show the very great injustice which has been done him.

We differed from "Catholicus" with reluctance, and are pleased to find him supported by another correspondent for whom also we have great esteem. But we must again suggest a caution as to the method of conducting the argument. That the power of miracles is latent in the Church, ready to be called out when GOD sees fit, we allow; and that we ought to be prepared to consider, without passion and prejudice, the claims which are made to miracles, and to accept them, when proved, with thankfulness, is equally apparent. But we cannot see that an expectation of miracles, founded on a supposition of their necessity, is either sound or salutary; and despite of the reference to the Greek, Roman and Anglican Churches, we think we may venture to say that the supposition is destitute of authority, and directly calculated to extenuate the guilt of rationalism and infidelity. We might say more, but perhaps a reference to Luke xvi, 31, will be sufficient. As to the 72d canon, we have no objection to any man's inferences from it, provided they be not stated as facts. In these remarks, we refer to "Acolytis."

NEILSON'S EXERCISES ON THE SYNTAX OF THE GREEK LANGUAGE. *With additions by Charles Anthon, LL. D., Professor of the Greek and Latin Languages in Columbia College.* Stanford & Swords, 12mo., pp. 223.

Neilson's Greek Exercises edited by Professor Anthon! What could induce the learned professor at this time of day to take the exploded work of Neilson for the basis of his critical instructions? What must he have done, or rather what must he not have done to the book to adapt it to the present state of classical studies? Or what "additions" can he have made to supply the radical defects of Neilson?

These questions were naturally suggested by the title of the present work; but our surprise entirely subsided, when, on examining the book, we found it to be, not a new work as we had been led to suppose, but an exact reprint of one that was published some twelve or fourteen years ago.

The omission of the accents, the mechanism of the syntax, and many other features which it is needless to particularize, render the book unsuited to the high state of philogical science which the more recent labors of Prof. Anthon himself have been one chief means of bringing within the reach of our schools. We speak this guardedly because we have very limited means of knowing to what extent our schools and colleges have in fact availed themselves of the valuable auxiliaries which have been of late brought within their reach. But through the kindness of the Messrs. Harpers, and by other means, we have frequently had our attention directed to the elementary works in philology, and to the editions of the classics which have for several years past emanated from the Jay Professor of Columbia College, and we have seen with delight and admiration the rigid habits of analysis, the minute, thorough and accurate acquaintance with the Greek and Latin classics which they are adapted to impart. That Prof. Anthon himself, to the disparagement of his recent works—works which are so well fitted to form the mind to philosophical habits, and to imbue it with the true genius of antiquity—should now fall back on the jejune and mechanical system of which Neilson's Greek Exercises was a prop, we hold to be utterly impossible. A book which was in part probably the result of necessity some fourteen years ago, cannot be supposed to be now the offspring of his choice. The publishers no doubt find a demand for the work or they would not bring it out; but we are constrained to say that we consider the demand, in view of what has been more recently done, to be somewhat of a discouraging symptom.

APPLETON'S LITERARY MISCELLANY. *Nos.* 23 and 24. Pp. 288, 303.

The announcement of a new work by the author of "Amy Herbert" and "Gertrude," while it surprises some, owing to the short interval since the appearance of "Lancton Parsonage," will please all who have read her former volumes. "Margaret Perceval" is more extended and ambitious than its predecessors, and possesses some qualities which we are inclined to to think will make it equally acceptable. The interest of the story depends upon Margaret's exposure to the influences of Romanism, and her final confirmation in the Catholic Faith. It will be at once seen that the authoress has in this her latest work ventured upon new and (to her) untrodden ground. Whatever may be thought of the judiciousness of this selection of a subject, it will be manifestly unfair for any one to decide upon it without reading. Recent occurrences invest this particular mental and religious test with new importance, and no good reason can be alleged why the application and its issue should not be depicted in fiction, as well as many other ecclesiastical questions which have been so discussed without disapproval.

The author's skill in delineating, and delicacy in discriminating characters, are as conspicuous in "Margaret Perceval" as heretofore; her field of view is here larger, and her confidence in illustrating obscure points happily strengthened. Her ideas on the subject of education are becoming more consolidated and better defined; they are leaving the state of hints and assuming the form of system.

On the whole we hope that this work will find many readers among Churchmen, for if it does no little encouragement will be given their love of Church.

THE HORSE'S FOOT, AND HOW TO KEEP IT SOUND. *With illustrations. By William Miles, Esq.* D. Appleton & Co., 12mo. pp. 70.

"Should be in the hands of every person who owns a horse," is the self-introduction which a neat little paper-covered treatise brings us, legibly stamped on its front. The limitation which it implies forces us to drop the work, and should have forbidden our taking it up.

The first number of "The Literary World," to be continued weekly under the editorial management of Evert A. Duyckinck, has appeared, and justifies an anticipation for it of complete success. Its criticisms are full, fair, and able. They are apparently free from bias, and aim more at analysis of the works considered, than any independent display. The department of the Arts is to receive a careful attention. We shall look with interest for certain forthcoming articles on Church Architecture and Music. The Literary Intelligence, as was to be expected, is very copious. We may safely pronounce it invaluable to those who would keep up an acquaintance with the literature of the day.

We have received the following pamphlets—"A Report of the Select Committee of the Literature Fund," "The Battle of Life by Dickens," (Philadelphia, Lea & Blanchard,) "Littell's Living Age," (No. 143,) The True Catholic, The Catholic Magazine, The Young Churchman's Miscellany, The Evergreen, and The Columbian Magazine.

SELECTAE E PATRIBUS, SEU THEOLOGIAE SUMMA CLERICIS *haud incitile in usum Juventutis Academicae. Auctore Henrico M. Mason, D.D. Novi Eboraci: Sumptibus, Stanford et Swords.* 12mo. pp. 214.

One reason undoubtedly why Patristic studies have been hitherto so little (comparatively) followed among our clergy and candidates for orders, may be found in the difficulty of procuring the works of early Christian writers. Another is perhaps the want of some introductory volume which by presenting a judicious selection from their voluminous writings would render an acquaintance with their different styles easy of acquisition. The cheap Leipsick editions will soon remove the former difficulty, and the present volume is a valuable contribution towards remedying the latter. It contains selections from the following Latin writers of the early ages of Christianity—Irenaeus, Tertullian, Minutius Felix, Cyprian, Arnobius, Lactantius, Hilary, Ambrose, Jerome, Ruffinus and Augustine, the Apostles', Nicene and Athanasian Creeds, the XXXIX Articles, the Confessions of Augustine condensed, (*libri tredecimi in compendium redacti,*) and certain of the Psalms in Buchanan's version, (*metra Horatii praecipua complectentes.*) The selections are not arranged chronologically, but are distributed under different heads, the various authors being referred to in the margin. There are prefixed *Notitiae Patrum,* or brief memoirs of those whose writings are quoted from. The neatness of its typography is another merit of this volume which we would not forget to notice. A selection from the Greek Fathers should follow, as we hope it will in due time.

For the Churchman.

ERRATUM.

Mr. Editor,—I have great charity for printers, as every Christian ought to have, particularly if he writes a bad hand, which is one of my daily offences. I thank you for finding room for my little article in so well filled and interesting a number as your last. Your worthy compositor, however, was led astray by my unfortunate chirography, in the paragraph which he thus prints—"By the last rubric in 'The Communion of the Sick,' the Church, in a certain case, allows of the administration of the Lord's Supper *to one personally.* The absolution, therefore, is, of course, to be pronounced over him alone." It should be thus—

By the last rubric in "The Communion of the Sick," the Church, in a certain case, allows of the administration of the Lord's Supper *to one person only.* The absolution, therefore, is, of course, to be pronounced over him alone.

The object of the article is to show that "private absolution" is allowed by the Church.

REMISSION.

Domestic Intelligence.

MISSIONARY.—*Domestic.*—Receipts from December 15th, 1846, to January 15th, 1847, $2,181. Six thousand dollars are needed to pay the salaries of Missionaries up to the first of October last.

Foreign.—Receipts from December 15th, 1846, to January 15th, 1847, $4,685. The Rev. Dr. Savage has been compelled by continued ill health to terminate his connexion with the African Mission. He will return home the coming spring "without any hope of being able to resume his station abroad," "The Foreign Committee are desirous of obtaining the services of more Missionaries for the Missions in Africa and China.—(*From The Spirit of Missions.*)

WESTERN NEW YORK.—*Consecration.*—On Wednesday, January 20th, at Jordan, Onondaga county, Bishop DeLancey consecrated Christ Church to the service of Almighty God.

The Bishop was received at the entrance of the church by the church wardens and vestrymen. The instrument of donation was presented by Cyrus Andrews, Esq., the warden, and by the Rev. Mr. Seymour, of Skaneateles.—The Rev. Mr. Northrop, the minister of the parish, read the sentence of consecration.

Morning prayer was read by the Rev. Mr. Seymour, assisted by the Rev. Mr. Wardwell, of Syracuse, who read the lessons.

The Bishop preached and confirmed *five* persons. The confirmation preface was read by the Rev. Mr. Northrop.—*Gospel Messenger.*

PENNSYLVANIA.—*Church Extension.*—There has never been a time in the history of our Church in this Diocese, when the prospects were more promising, or the tokens of increasing strength more encouraging, than at the present. We refer particularly to Philadelphia and its vicinity. A new parish was recently formed at Port Richmond, a rapidly growing village to the north of Kensington, under the auspices and ministerial labors of the Rev. Mr. Maxwell. Steps are in progress for the settlement of a permanent Rector, and the building of a neat, substantial church edifice. Men of warm hearts and vigorous purpose, have taken the working oar of this enterprise, and we hope before another winter, to see the fruit of their labors.

The Vestry of the *Church of the Atonement* are progressing with their plans for the erection of a large, substantial, and church-like building, to front on Logan Square, or as near that place as practicable. This field is very important, already white for the harvest. A zealous, excellent brother of another Diocese is mentioned as the Rector-elect. We hope, if called, he will feel it his duty to come, assured that with God's blessing he will have a rich and plentiful ingathering.

Christ Church has the Bishop White Chapel under its wings: we cannot doubt the willingness of that wealthy parish to carry up a monument of its venerated but departed Rector to a speedy consummation. *The Church of the Epiphany* has broken ground in the south-western part of the City—and Grace Church in the extreme North, on a line with Girard College. *St. Andrew's* is taking a survey of the moral wants around her, preparatory to the going forth of some of her sons to aid in recovering from the wilderness a garden for the Lord. Other parishes are doing likewise.—*Episcopal Recorder.*

NEW JERSEY.—The Bishop has addressed a Pastoral Letter to his clergy in behalf of the Bishop White Prayer Book Society of Pennsylvania. After quoting a circular of the Managers, the Bishop proceeds as follows:

The Bishop White Prayer Book Society has been one of the noblest almoners of the Church. It has sent Prayer Books, whenever they were asked for, "without money and without price." Applications from this diocese have been met with an unstinted hand. It is true, that for some years, the Society for the Promotion of Christian Knowledge and Piety, has made an annual appropriation to their funds, which has always been most gratefully acknowledged. But the amount of Prayer Books received has been always far beyond the sums contributed to their Treasury. And were it not so, shall we do as they, who only lend "to receive as much again?" What I propose to do, in my own parish, to meet this just and reasonable application, I hereby recommend to all the parishes: that the Offerings of the Church, on Quinquagesima Sunday, be for the use of the Bishop White Prayer Book Society; not without fervent prayers, that God will bless their "work of faith and labor of love," to the comfort of many souls, and to the edifying of the Church in truth and purity.

Affectionately and faithfully, your Bishop and Pastor,
GEORGE W. DOANE.

Riverside, Epiphany, 1847. [*Missionary.*

CONNECTICUT.—*Trinity College.* The "Calendar" of this institution for 1847 has been lately published at Hartford. The Committee appointed by the Corporation to prepare it consisted of Rev. Drs. Sotten and Buyess, and the Rev. Mr. Coxe. It embodies all the information that can be collected relative to the past history and present condition of the College. The following is a summary of its contents introduced by a brief history.

Trinity College, Hartford, is an academic Society of which the control is vested in a Corporation, known in law by the style or title of The Trustees of Trinity College.

The design of a College in New England, connected with the Church of the mother-country, and so far as possible modelled after its celebrated Universities, originated with the excellent Berkeley, Bishop of Cloyne, who with this view purchased an estate, and resided for some time in Rhode Island. Though he was compelled reluctantly to relinquish his project, it was nevertheless not entirely without fruits. To his example and benefactions may be traced much of that interest in sound learning and Christian education which led to the first efforts for the establishment of a similar institution in Connecticut.

A Convocation of the Clergy of the Diocese, held in 1792, under Seabury, first Bishop of Connecticut took the primary steps towards establishing the Episcopal Academy at Cheshire; and this, though incorporated with limited privileges, was intended as the foundation of a higher institution, so soon as a charter conferring full collegiate powers could be obtained from the State. It was often styled familiarly The Seabury College.

Bishop Brownell, who succeeded to the Episcopate in 1819, was enabled very shortly to perfect these designs. The charter of Washington College was granted in 1823; and in the following year the institution was opened at Hartford, under the presidency of the Bishop.

In 1845, by permission of the Legislature, the name of the College was changed to its present style, to attest forever the faith of its founders, and their zeal for the perpetual glory and honor of the One Holy and Undivided Trinity.

The number of Officers that, from the foundation of the College, have been connected with it, are 37—viz., 1 Chancellor, 3 Presidents, 19 Professors, 14 Tutors.

The Senatus Aacdemicus consists of the Corporation, composed of 24 members; the Board of Fellows, 12 members; and the House of Convocation, of which 15 are Doctors in Divinity, 4 Doctors of Laws—195 Master of Arts—and 119 Bachelors of Arts.

The deceased Graduates are 6 Doctors in Divinity; 1 Doctor of Laws; 9 Masters of Arts; 19 Bachelors of Arts—in all 35.

The present Faculty consists of 1 President, 5 Professors, 1 Lecturer, and 1 Tutor.

The number of Undergraduates is as follows:

Senior Sophisters	19
Junior	16
Sophomores	23
Freshmen	16
Total	74

There are 34 Scholarships connected with the College, the founders and names of which are given in the Calendar, with the amount of endowment and other particulars. In addition to these the Church Scholarship Society accommodates necessitous students with loans.—*Calendar.*

Notices.

☞ The Rt. Rev. the Bishop of Delaware will preach on Sunday evening next, at St. George's Church, (Beekman street,) a sermon in behalf of the Mission to the Jews.

Subject—"The dispersion of the Jews, a moral warning to the Gentiles, a literal fulfilment of Prophecy and a sure pledge of their future return."

A collection will be taken up in behalf of the Jewish Mission Chapel in this city.

New York, February 13, 1847.

Anglo-American Free Church of Saint George the Martyr, No. 410 *Broadway.*—This Church affords *free* accommodations to all who choose to attend, though its more immediate design is to promote the spiritual benefit of BRITISH EMIGRANTS AND ENGLISH RESIDENTS, who, in consequence of not having such a place of worship, have afore time been drawn altogether from the pale of the Church, upon their arrival in this country.

Divine Service every Lord's Day, at 10 o'clock, A. M. 3 P. M., and at 7 1-2 o'clock in the evening.

MOSES MARCUS, Rector.

☞ On Sunday evening next the sermon will be preached by one of the city clergy.

New York, February 13, 1847.

Emmanuel Free Church—Corner of Prince and Thompson streets.—The Rev. S. P. Parker will preach in the course of sermons at this church, on Sunday evening next, February 14th.

Service to commence at half-past 7 o'clock.

February 13, 1847.

CHURCH OF THE CIRCUMCISION,
OR
Episcopal Jewish Chapel.

This place of worship, formerly belonging to the Church of the Redemption, in 6th street, between 2d and 3d Avenues, is now opened for Divine worship, for the benefit of the Jewish population of this city. Service every Sunday at 10 1-2 A. M., and 3 P. M.

The Missionary is desirous of obtaining the aid of such persons friendly to this cause as will be willing to assist him in the accomplishment of the special object of his mission—viz., the ingathering of the lost sheep of the House of Israel, and of endeavoring to collect a Sunday school of Hebrew children and others destitute of Christian instruction.

New York, February 13, 1847.

Church of the Holy Apostles—27th street, near 9th Avenue—Rev. Foster Thayer, Rector. Divine Service is held every Sunday at half-past 10, A. M., half-past 3, and half-past 7, P. M.

ST. SIMON'S CHURCH.

The undersigned would again respectfully and earnestly solicit the aid of the Benevolent, in behalf of the *Poor.*

Donations of any kind will be thankfully received, and may be left at Messrs. Stanford & Swords, 139 Broadway; at Dr. Hobart's, 57 Prince street; or at the house of the subscriber, 216 Houston street.

THOMAS COOK,
Senior Warden and Lay-Reader.

EPISCOPAL FREE CHURCH.
Williamsburgh, L. I.

Divine services are celebrated in Cottage Place, corner of Grand and Graham streets, every Sunday morning at 10 1-2 o'clock, and every Sunday evening at 7 o'clock. Seats Free.

Sunday school exercises at 9 o'clock, A. M.

Divine service is also celebrated every Sunday afternoon at English Kills, or Maspeth, at 3 o'clock. Seats Free. There will also be morning service at this place.

Monthly Sunday school exercises at 10 1-2, A. M.

REV. WILLIAM WALSH,
Officiating Minister.

These services have been commenced with the approbation, and under the auspices of the Rector of St. Mark's Church, Williamsburgh, with a view to the better accommodation of many of his parishioners who reside in that immediate neighborhood, and also because that portion of the village presents an important field for Missionary labor.

The services held at Maspeth, or English Kills, at the intersection of the Brooklyn and Newtown Turnpikes also have the approbation of the Rector of St. James's parish, Newtown, the Rev. George A. Shelton.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 2d Feb., the Treasurer has received the following contributions:

From James parish, per Mr Dana, 10; Trinity ch Branford, Ct, S S, coll, half, 1 08; Christ ch, Westport, Ct, 9 56; through E Wilcox, R A in Penn, St John's, Salem, N J, 15; Christ ch, Steubenville, Ohio, half, 10; male and female S S, Trinity ch, Phil, 104 37; a female member of St Philip's, do, 5; St John's, Carlisle, Pa, 25; Meade parish, Loudon co, Va, half, 14 28; lady of Trinity ch, Phil, Bp Kemper's mission, 1; Ladies' Society, St John's, Salem, N Y, 15; Christ ch, Phil, 125; do, for the Jews, 5 25; male S S St Paul's, Phil, half, 7 50; St John's, Norristown, Pa, half, 12 86; do, from its S S, half, 13 63; St James's ch, Leesburgh, Va, of which 20 is for Ill, 70; S S of do, for 1846, half, 5 55; do, collected 24th January, half, 24 45—453 89; first payment on account of legacy of the late Hanford Smith, of Newark, N J, half, 134 47, offerings of St Paul's, Brookfield, Ct, of which 2 is from S S, 6; a member of the Church at Bowling Green, Ky, 2; Christ ch, Danville pa, 8; Henry Delano, Henderson, Ky, 10, L M, for Domestic Missions, 1; through J K Sass, R A in S C, Trinity ch, Society Hill, 5; Miss. Lectures for January, St Stephen's, 8 60; St Stephen's and Upper St John's, 52; St Philip's, for Bishop Freeman's Mission, 40; for Bp Kemper's do, 35; for the Jews, 10—150 60; from Dr Anthon, as Trustee for the estate of the late Charles D Betts, Esq, 400. Total, $1177 60.

THOMAS N. STANFORD, Treasurer,
New York, February 9, 1847. 139 Broadway.

Foreign Missions.—Since his report of February 2d the Treasurer acknowledges the receipt of the following amounts:—

From L M, for Foreign Missions, 1; Zion ch, Newport, R I, half yearly payment for education of John H Harrison and Benjamin Watson, Africa, 20; S S, St James's ch, New London, Ct, education of a boy, Africa, 20; 4th of a collection in St James's ch, Chicago, Ill, 4 25; from St Mark's ch offerings, N Y, towards education of Henry Anthon, China, 5; St George's ch, N Y, 5th payment for beneficiary, Greece, 80; female branch of Juvenile Missionary Association of do, education of Eleanor Milnor, Africa, 20; do, do, for China, 25; Jacob Donaldson, Esq, Kensington, Penn, 5th payment, education of a boy, Africa, 20; St John's ch, Salem, N J, 11 07; St Paul's ch, Steubenville, Ohio, Christmas offerings, half, 10; anonymous, of do, a mite for Africa, 1; Meade parish, Loudon co, Va, half, 14 28; Female Missionary Association, Grace ch, Phil, for China, 25; Athens, 25; St Andrew's ch, Phil, a lady, for education of Wm Hillegas, China, 25; Christ ch, Phil, 20; do, special, for Constantinople, 55; male S S, St Paul's ch, Phil, half, 7 50; St John's ch, Norristown, Penn, half, 12 86; Sunday school of do, half, 13 64—26 50; Sunday schools of St James's ch, Leesburgh, Va, for the year 1846, half, 5 55; collection in St James's ch, do, on 10th and 24th January, 1847, half, 24 45—30; X, half, 50—320 35; a lady, Ch of the Ascension, Africa, 3; Trintty ch, Brandford, Ct, Africa, 5; do, general, 5; S S of do, Christmas collection, half, 1 08—11 08; Christ ch, Georgetown, D C, Ladies' Missionary Sewing Society, for Africa, 5; S S, Christ ch, Louisville, Ky, for Constantinople, 25; Trinity ch, Granville, N Y, for Constantinople, 4; 1st payment on acc't legacy of late Hanford Smith, Esq, of Newark, N J, 134 47; Trinity ch, Rutland, Vt, 9 31, Mrs Mary W Morris, of do, China, 3 69—13; Christ ch, Savannah, Ga, Christmas offering towards erection of an Episcopal Chapel at Shanghai, China, 75; do, general, 6; do, Greece, 2 50; Africa, 50 cts—84; Grace ch, Boston, New Year offerings, 24 13; do, for education, Africa, 75 87—100; Trinity ch, part, 75; do, S S, part, 17 33; do, do, Africa, 15 71—108 04; St Paul's ch, Newburyport, 8; do, do, for Africa, 2; St John's ch, Wilkinsonville, part, 8 50; Christ ch, Springfield, education, Africa, part, 10; St Thomas's ch, Taunton, education, Africa, 20; do, do, education John West, China, 25; do, do, Christmas offerings, 8 54—53 54; St James's ch, Roxbury, for Africa, 6 50; do, for China, 6 50—303 08; through H Trescott, Esq, R A, Charleston, Christmas Missionary Lecture, 2 87; female teachers, S S, St Stephen's ch, edueation, Africa, 5 50; Ch of the Messiah, North Santee, 15; do, for China, 10; St Philip's ch, Charleston, Africa, 10; China, 20; Constantinople, 45—108 87; St Paul's ch, Brookfield, Ct, for Constantinople, 8; Raleigh and Dale parishes, Va, 7 50; St Luke's ch, Rochester, W N Y, education, Athens, 50; do, education, Africa, 20; do, for China, 10; do, for Africa, 50; S S children of do, for education, Africa, 20—150; from Dr Anthon, as Trustee for the estate of the late Charles D Betts, Esq, for the African mission, 100. Total, $1407 60.

NOTE.—$74 75, acknowledged on the 26th January, as from St Paul's ch, Rochester, should read St Luke's ch, Rochester.

J. SMYTH ROGERS, Treasurer,
N. Y., Feb. 9, 1847. 69 Wall street.

Soldier's Mission Church.—Received from St. Thomas's Church, by Rev H J Whitehouse, D.D, $25; Stephen Whitney, Esq, 20; A Norrie, Esq, 25; Major George W Rains, (Com't, Gov's Island,) 25; Major Richard Delafield, 25; John Tisdale, Esq., (Governor's Island,) 25. Total, $145.

On part of Committee,
JOHN MCVICKAR.

New York, February 10, 1847.

THE POOR.

The subscriber, Rector of the Free Church of the Holy Evangelists, gratefully acknowledges the receipt of the following donations for the poor:

By the hands of Messrs. Stanford & Swords, from unknown friends, a package of very useful clothing; by the same, from C L S, $25.

P. S. In my acknowledgment last week, for "J, 20;" read—F., 20.

Further donations are respectfully solicited, and may be left with Messrs. Stanford & Swords, 139 Broadway; or with the subscriber,

BENJAMIN EVANS,
February 10, 1847. 172 Broome street.

"THE POOR YE HAVE ALWAYS WITH YOU."

Free Church of the Epiphany.—The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From a lady, a bundle of clothing; by Messrs. Stanford & Swords, from N, $9.

The pressure of want was never more evident. New casas of great suffering daily present themselves. Families, heretofore unaided, have been constrained to depend, for a time, on the hand of charity. The means, kindly placed at his disposal, are exhausted. They have in part been anticipated, from the necessity, in very trying circumstances, of affording immediate relief. Much good has been accomplished by them. Distress has been alleviated, the sick rendered more comfortable, and many countenances lighted up with the smile of joy and gratitude. May he not, in view of these facts, ask the benevolent for a continuance of their favors? Shall a free-will offering be refused to the afflicted members of the Saviour's fold? The smallest gift, in the name of their Master, will not lose a reward.

LOT JONES, 77 2d Avenue.

N. B. Further donations, being greatly needed, are respectfully solicited, and will be thankfully received. They may be left at Messrs. Stanford & Swords, 139 Broadway; the Church Depository, 20 John st.; or at his residence.

New York, February 10, 1847.

Missionary Committee of the Diocese of New York.—The Treasurer has received since his report of 26th ult. the following contributions, viz:—

From "a communicant of the Church of the Annunciation," N Y, per Rev Wm Morris, to add to collection, $3; Church of the Epiphany, N Y, Rev Lot Jones, 16 17; a lady of St John's chapel, N Y, the gift of two boys, for Diocesan Missions, 1; St Thomas's ch, N Y, Rev Dr Whitehouse, 100; enclosed in a note, per T C B, for Diocesan Missions, 6; monthly offerings, Church of the Redemption, N Y, (sermon by Rev Wm Morris,) 33. Total amount, $159 17.

C. N. S. ROWLAND, Treasurer,
February 9, 1847. 55 Water street.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums, viz:

From St Thomas's ch, Rev Dr Whitehouse, $25; St Mark's, Williamsburgh, Rev S M Haskins, 3; D H Arnold, donation, 5; Mrs Eliza A Hotchkiss, New Haven, annual, 2; St Paul's ch, Sing Sing, Rev Charles Tomes, 5. Total amount, $40.

Donations and subscriptions thankfully received by
THOMAS C BUTLER, Treasurer and Agent,
At the Depository, 20 John street.

February 10, 1847.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

From D H Arnold, donation, $5; Mrs Eliza A Hotchkiss, New Haven, annual, 1; Mrs Boudinot, Burlington, do, 1; St Paul's ch, Sing Sing, Rev Charles Tomes, 5. Total amount, $12.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Teasurer and Agent,
At the Depository, 20 John street

New York, Feb. 10, 1847.

THE POOR.

St. Simon's *German Free Church.*—The undersigned acknowledges the receipt of the following donations for the poor:

By Messrs. Stanford & Swords, from R S S, $5.

Returning sincere thanks for the above, he would respectfully solicit further donations, of either money or clothing, which may be left at Messrs. Stanford & Swords, 139 Broadway; at Dr. Hobart's, 67 Prince; or at the house of the subscriber, 216 Houston street.

THOMAS COOK.

New York, February 10th, 1847.

Clerical Changes.

The Rev. Daniel Henshaw, from St Peter's Church, Rockville, R. I., to Baltimore, Md, where he will be assistant to the rector of St. Peter's Church.

The Rev. Andrew Croswell has been appointed minister of St. Peter's, Rockville, and Missionary at Simmonsville, R. I.

The Rev. James Mulchahey, from St. Philip's, Crompton Mills, to St. Mary's Chapel, Portsmouth, R. I. Communications to be addressed "Newport, R. I."

The Rev. William Baker, from Trinity Church, Fairfield, Herkimer co., to St. Paul's, Paris Hill, W. N. Y He will enter upon his duties at the latter place on the 1st of April.

Calendar.

FEBRUARY.

14. Quinquagesima Sunday.
17. The First Day of LENT, commonly called ASH-WEDNESDAY.—*Proper Psalms are appointed instead of the Psalms for the day; also Proper Prayers (printed after the Collect for the day) immediately before the General Thanksgiving at Morning Prayer.*
21. First Sunday in Lent.
24. St. Matthias the Apostle.—Ember Day.
26. Ember Day.
27. Ember Day.
28. Second Sunday in Lent.

MARCH.

7. Third Sunday in Lent.
14. Fourth Sunday in Lent.
21. Fifth Sunday in Lent.
25. The Annunciation of the Blessed Virgin Mary.
28. Sunday next before Easter.
29. Monday before Easter.
30. Tuesday before Easter.
31. Wednesday before Easter.

Advertisements.

W. A. ZABELER, D. L.L., 194 Fourth street, offers his services to ladies and gentlemen as a teacher of the Greek, Latin, German, and French languages, Mathematics, &c. He gives instruction to pupils either at their or his own residence, and is enabled to accommodate in his family two or three young gentlemen as boarders, and to prepare for college. He is willing to engage as private tutor in this city.

Reference—Jos. G. Cogswell, Esq., 587 Broadway.
Feb. 13—1t$

PEW IN TRINITY CHURCH.

PEW No. 17, in the South Aisle of Trinity Church, for sale or to rent, apply to
STANFORD & SWORDS,
139 Broadway.

N. B. Wanted a copy of the Journal of the General Convention for 1817: also Journals of the New York Convention for the years 1821, 1823, 1829, 1837, 1842, 1843, and 44—for either of which a liberal price will be paid. Feb 13.

MISSES RAINSFORD'S
BOARDING AND DAY SCHOOL,
FOR YOUNG LADIES,
No. 60 *Fourth Avenue.*

THE Spring term of this Establishment will commence on February, the 15th inst.

References may be made to the Right Reverend the Bishops of New York, New Jersey, and Massachusetts; the Rev. Drs. Berrian, Ferris, Higbee, Mathews, Seabury, Taylor, and Wainwright; the Rev. Messrs. Balch, Carter, Forbes, Price, and Southard; James B. Elliman & Brother, and J. H. Hicks, Esqs.; Messrs. Stanford & Swords, and Bartlett & Welford, New York; also to the parents of the pupils generally.

February 6—3t

NEW BOOKS BY THE HIBERNIA.

THE Evangelical Alliance, its Origin and Developme by Dr. Massie, $2.

Dr. Hook's Meditations, from Advent to Lent,	$2
Ministry of the Body, by R. W. Evans, B.D.,	2
Puritan Discipline Tracts, by Bishop Cooper,	2
Wilmot's Jeremy Taylor, &c &c.,	1
The Golden Psalm, by Rev. Thomas Dale,	1
Twysden's Historical Vindication,	2
Churchmanship of the New Testament,	2
Hugh's Female Characters of Holy Writ,	2
Lord Linsday's Sketches of Christian Arts, 3 vols,	10
Melvill's Sermons on Public Occasions,	3
Bridge's on the Proverbs, 2 vols.,	4
The Church in the House,	1
Kelly's Neophilus,	1
Bible Scenes, (Plates,)	1
The Psalms in Hebrew, with a Critical Commentary, by the Rev. G. Phillips, B.D., 2 vols.,	9
Jebb's Literal Translation of the Book of Psalms, 2 vols.,	7
Bennett's Lectures on the Acts,	2

&c. &c. Imported by
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Feb. 6. 139 Broadway

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HENRY M. ONDERDONK,
Feb. 6. 10 John street

CHURCH PUBLISHING AND BOOKSELLING E TABLISHMENT.

HAVING refitted and newly stocked the store No. John street, the undersigned is prepared to meet orders for any work in the market as usual, and soli a continuance of the patronage of his friends and the p lic.

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HENRY M. ONDERDONK
February 6.

PEW in Trinity Church, for sale low—No. 71, v desirably located on the middle aisle, near the pulp Apply to James Cloyd, Hoboken Ferrymaster, at the f of Barclay street. Feb. 6—2t

TO TEACHERS.

THE School Building adjoining "All Saints' Churc in Henry street, which has been erected expres for an institution of the highest character—handsom furnished with Mahogany Desks and Seats, will be le an applicant possessing the requisite qualifications. P session can be had immediately, or on the 1st of M next. Apply to E. L. Walton, 534 Water street, cor of Jefferson; or to A. B. Sands, 141 William street, c ner of Fulton. Feb. 6—3t

ORGANIST.

THE advertiser whose term of engagement expires April next, wishes to obtain a situation as Organ or to take charge of the music in an Episcopal Chur either in this city or Brooklyn. Apply to Mr. Fl Smith, at this office. Jan. 30—4

TRINITY SCHOOL, No. 76 VARICK ST.
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Modern languages and Music extra.

The Academic Term consists of twelve weeks. Tuiti fees payable in advance. No deduction for absence.

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Right Rev. Benjamin T. Onderdonk, D. D., Preside Revs. Thomas Lyell, D. D., William Berrian, D. D., Jo McVickar, D. D., Samuel Seabury, D. D., L. Jones, J. Price, J. M. Wainwright, D. D., T. H. Taylor, D. D., I. Haight, D D, Edward Y. Higbee, D. D., Willi H Harison D. A. Cushman, Abel T. Anderson, Jo Stearns, M. D., W. H. Hobart, M. D., C. N. S. Rowlan Anthony J. Bleecker, and John W. Mitchell.

April 18—tf.

BOARDING SCHOOL.
Terms—$100 per year.

THIS SCHOOL, situated at Canterbury, town of Cor wall, Orange county, equidistant between West Poi and Newburgh, in a part of the country unsurpassed f beautiful scenery, and healthiness of climate, has be for several years in successful operation. Number pupils limited to twenty-five. Girls of every age r ceived—small boys not objected to.

A thorough practical education guaranteed. Mus and Drawing the only extra charges. Payments qua terly in advance. Daily access by steamboats in summe and in winter by Erie Rail-road—stages from which p immediately by the door.

References—Rev. S. Seabury, D.D.; Chas. McAule 116 Hudson street; E. Embree, 134 Bowery; Hen Rowntree, corner of Chatham and Chamber streets.

November 14—6m

BOOKBINDING.

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WILLIAM ASHKETTLE.

September 3—yly

BOARDING SCHOOL, SHREWSBURY, N. J.
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Terms, $75 per Term—Pupil to furnish his Bed an Bedding.

References—Rev. William Berrian, D.D.; Rev. Pro fessor John D. Ogilby, D.D., at the Theological Seminar Chelsea; Rev. Matthew H. Henderson, Newark, N. J. Thomas C. Butler, Esq., No. 20 John street; Floy Smith, Esq., No. 12 John street.

October 17—tf

CHURCH CUSHIONS, PULPIT FURNITURE, &c.

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W. & G. CURTIS, Upholsterers in general,
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CHURCH ALMANAC, just published by the Protes tant Episcopal Tract Society, containing, in additio to the usual information, an interesting statement of Fact and Events in Ecclesiastical history, for Sale at the Church Depository, 20 John Street. Price 6 1-4 cent single, $4 a hundred, $30 a thousand.

Dec. 5.

Just Published, for January.

THE YOUNG CHURCHMANS MISCELLANY. A Journal for the Young, containing religious and in structive matter, and illustrated with choice Engraving Small 8vo., 42 pp. Edited by Rev. J. A. Spencer, A. M author of "The Christian Instructed in the ways of th Gospel and the Church." Published regularly on the firs of every month, at 191 Broadway. Price, $1 50 pe annum. July 11—yly

TO CHURCHES.

THE undersigned having had many years' experience i the Upholstery business, are prepared to execute a orders for the furnishing of Churches with cushions, des and pulpit trimming, curtains, aisle and chancel carpets &c., at short notice, and on reasonable terms. Having large and superior stock of goods always on hand, ther will be no delay in fulfilling orders.

G. P. & J. GRATACAP, 31 Maiden Lane.

☞ Orders sent directly to us, or to HENRY M. ONDER DONK & Co.'s Book store, will meet with prompt atten tion. may 16—y

ST. PAUL'S COLLEGE.—The duties of this institu tion will be resumed on the first Monday in Octobe The Prospectus may be had at the Church Depositor 20 John street, New York, or by addressing the subscr ber,

J. G. BARTON, Rector.
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CHURCH SCHOOL, for English and Introducto Classical Education, (10, West Twentieth stree Under the supervision of the Pastor of the Church of th Holy Communion.

W. B. STOUGHTON, Teacher.
Re-opens on the first Monday in September.
August 29.

DIFFERENCE BETWEEN CHURCH AND DISSEN A DISCOURSE delivered in St. John's Church, Broo lyn, L. I., on the evening of the Second Sunday Advent, December 6th, 1846, by Evan M. Johnson, Re tor. Just published by
STANFORD & SWORDS,
Jan. 9. 139 Broadway.

From the Gospel Messenger.

SONG OF THE SNOW-BIRD.

The ground was all covered with snow one day,
And two little sisters were busy at play,
When a snow-bird was sitting close by on a tree,
And merrily singing his chick-a-de-de.

He had not been singing that tune very long,
Ere Emily heard him, so loud was his song,
"Oh sister, look out of the window," said she;
"Here's a dear little bird, singing chick-a-de-de.

"Poor fellow! he walks in the snow and the sleet,
And has neither stockings nor shoes on his feet;
I pity him so! how cold he must be!
And yet he keeps singing his chick-a-de-de.

"If I were a bare-footed snow-bird, I know
I would not stay out in the cold and the snow;
I wonder what makes him so full of his glee,
He's all the time singing that chick-a-de-de.

"Oh mother! do get him some stockings and shoes,
And a nice little frock, and a hat, if he choose;
I wish he'd come into the parlor and see
How warm we would make him, poor chick-a-de-de."

The bird had flown down for some pieces of bread,
And heard every word little Emily said;
"What a figure I'd make in that dress!" thought he;
And he laughed as he warbled his chick-a-de-de.

"I'm grateful," he said, "for the wish you express,
But I have no occasion for such a fine dress;
I had rather remain with my limbs all free,
Than to hobble about, singing chick-a-de-de.

"There is ONE, my dear child, though I cannot tell who,
Has clothed me already, and warm enough too.
Good morning! oh who are so happy as we?"
And away he went, singing his chick-a-de-de.

Communications.

For the Churchman.

TRACTS FOR THE SEASONS.

NO. CVI.

No truth has a more solid foundation in human nature, than that, in order to perform faithfully any religious duty, and thus imbibe its true spirit, it must be made particularly binding at stated periods. The divine appointment of one day in seven for the more solemn performance of what, at all times, and in all places, is man's bounden duty, and many of the ordinances of the Jewish Church, speak the voice of infinite wisdom in favor of this principle. It has also the common consent of mankind. He who is conscientious in the duty of prayer, is not satisfied with discharging it occasionally, as convenience will admit; but prescribes to himself certain periods of each day, when his devotions are to take place of every other employment not of necessity, piety, or charity.

When God's wrath is to be deprecated, and deliverance sought from impending judgments, the voice of nature is heard; and not satisfied with adding appropriate prayers at their ordinary seasons of paying homage at the throne of grace, men, with one consent, devote a *special* day to humiliation and supplication. And when even the ordinary blessings of Providence, those with which He crowns each year, attract the grateful notice of the pious heart, it is not content with raising its stated hymn of thanks, but seeks to set forth the loving kindness of the Lord by annually consecrating a special day to declaring all His praise.

Hence it is obvious that sanction is given by both Scripture, and the reason and common sense of mankind, to the appointment of stated times for the more special and solemn discharge of religious duties.

Thus guided, the Church prescribes certain days and seasons for extraordinary acts and exercises of devotion; of which the propriety may be still further illustrated. We are all much swayed by habit; our dispositions, tastes, and characters, being, in no small degree, formed by it. In reference to irreligion, vice, and worldly mindedness, this truth is mournfully obvious. And, blessed be God! He is pleased to impart His grace for producing the same effect in reference to virtue and piety; every act of which, performed on Christian principles, and in the Christian spirit, is a means of advancement in goodness.

Our necessary connexion with the world, by various ties, generally involves the appropriation of a large part of our time. We are therefore in imminent danger of having this world more the object of care, solicitude, and exertion, than that in which we have an eternal destiny depending on our probation here. To counteract this, it is obviously necessary that certain times be statedly devoted to religious exercises, of frequency and length proportioned to the necessary calls of duty in our several stations in life; but at least sufficient to render them habitual, interesting, and important.

Again. The frequent occurrence of any object to the mind, however impressive it may at first have been, has a tendency to diminish its effect, unless it is occasionally presented in a changed form, and with features somewhat peculiar. Hence the wisdom of the variety in subject and manner, which characterizes the stated services of the Church,* and of their succession through the year. These, by presenting to the mind, in its religious exercises, the united beauties and attractions of uniformity and variety, and, as occasion offers, giving a direction to its meditations and devotions proper to the respective objects and memorials designed by the Church's holy days and seasons, evidently tend to prevent weariness and coldness, and to make those exercises always interesting and impressive.

Upon the same principle, it is obviously useful that the Christian should preserve his *private* devotions from sinking into mere formality, by the occasional recurrence of more than ordinary solemnity.

Such considerations must prepare the pious and reflecting mind for grateful contemplation of the hallowed wisdom of the Church, and of her maternal fidelity, in appointing, in the course of each year, special religious observances for engaging the mind and heart, as in general divine contemplations, so each in some particular point or department, calculated to give increased earnestness and depth to our devotions. By occasional "*extraordinary* acts and exercises of devotion," she would rekindle the fervor that might have abated by the natural effect of unvarying habit.

In reference to the Church's holy days and seasons, it may be proper to remark, that her Catholic reformation from the errors brought upon her by the papal system, has removed hindrances to true Gospel edification which that system interposed in this, as in the provisions generally for religious duty. All idolatrous and superstitious appendages are removed. Connexion with false and heretical doctrine is severed. Her prescriptions are neither so numerous nor so stringent as to impose a burden inconsistent with the principles and spirit of the Gospel, or to threaten the reverse of edification by either the slavery of unwilling compliance, or the licentiousness of reaction. Nor does she enter into a minute detail of the mode of the private observance of her holy days and seasons. This, she well knows, must be governed by circumstances connected with the particulars of Christian duty in the several stations of life. To tie all down to the same rules would be impossible. In many cases, it would bring her requisitions into contempt. In others, it would beget a superstitious regard for minute exactness unfavorable to real piety, and often inconsistent with the general requisitions of duty, or with its obligations in particular directions. She prescribes the observance of those days and seasons; provides services for them well adapted to enlist in their behalf, and properly direct, a wholesome degree of religious affection; and leaves it to the consciences of her members to give to her appointments that attention and observance which are compatible with duty in the state of life unto which it has pleased God to call them; thus placing the matter on the footing most favorable to the influence of willing and reverential piety in keeping her requisitions, and to spiritual profit and edification as the result.

And as the rules of the Church in this matter are in accordance with the divine will, and founded on principles intimately connected with the interests of true piety; her members owe her reverence and submission, as the divinely constituted guardian of their souls, and as entrusted by God with the means of their spiritual and eternal welfare. On the special services which she appoints for special days, she must certainly be considered as requiring that they attend as far as other requisitions of Christian duty will allow; and the whole tenor of the principles and spirit of the Gospel clearly requires a jealous guard, in the decision and practice in this matter, against selfish and worldly influences. The Church's law of occasional "extraordinary acts and exercises of devotion," can hardly fail to impress on the serious Christian mind the duty of more than usual frequency also in private devotions, and adding to them, and those of the family, something adapted to the peculiar meaning and solemnity of the day or season.

As far as the Church's requisition of occasional extraordinary acts and exercises of devotion has reference to her public services, those of Sunday cannot of course be meant. The connexion of these with the divine sanctification of every seventh day, and the consequent obligation of their taking precedence of worldly business and enjoyment, render absence from either of the stated public solemnities of that day, save for necessity or charity, so at variance with the Christian profession, such an evidence of deficiency in the true Christian spirit, so ungrateful to our Maker, and so dangerous to our souls, that we cannot admit of their being more incumbent at one time than at another.

But the Church's provisions for public worship extend to every day in the year. And yet no one supposes that attendance at all her services is regarded by her as the duty of all her members. She asks the very natural question, whether, either in reason or piety, the Church under the Gospel can be less ready and willing to maintain daily ministrations of divine service, than the Church under the Mosaic dispensation. She sees that the business and pleasures of the world, over and above all that is really requisite for comfortable support and rational enjoyment, are constantly drawing upon the time of her members. As the spouse of Christ, she thinks it her duty to put in His claim too, whether they will hear or whether they will forbear. She knows that there are always many who can, with sufficient convenience, so order their worldly duties, as occasionally to seek, on the world's days, that Christian fitness for those duties, divine direction in their discharge, and caution and security against their improper and dangerous pursuit, which the devotions and instructions of the sanctuary afford. And by thus constantly providing these devotions and instructions, she would exercise her Christian sympathy towards the afflicted, the distressed, the spiritually anxious, and those who would approach their gracious Father's throne with the meet and bounden offering of their thanks; by opening to them a holy rest and refuge, where, retired from the world, and enjoying by faith a consciousness of the special presence of their God and Saviour, their offerings of penitence, of sorrow, and of joy, of confession, of prayer, and of praise, may be laid before Him; and the ministrations of absolution and benediction, and the counsels of His Holy Book, be extended through His appointed and commissioned ambassador; and thus true Gospel means be used for those Gospel blessings whereby the spirit may be raised above the world and the flesh, and enjoy a peace, comfort, and happiness, which they can neither give nor take away.

On these her week-day services the Church would have her members make special efforts, and if need be sacrifices, to attend, on her days of special religious observance.

The carnal mind loves to entrench its enmity against God behind whatever plausible excuses from religious duty it can discover or invent. When its purposes may be thus suited, the clearest injunctions of Scripture will be treated with disregard; while the absence of such injunction will be an assumed ground of conscientious release from unwelcome service. Thus we hear that attendance at public worship on Sunday is the full measure of that duty which our religion *requires*. Suppose it were so—although the Bible evidently teaches otherwise—yet does it satisfy the obvious spirit of our religion to limit our religious duties to such only as are literally and strictly required? The Gospel rather enforces *principles* of duty than *details in the discharge of it*. This is in accordance with its character as the religion of the *heart*. It requires indeed outward exercises and observances, and clearly indicates, in some instances, what they are; but leaves much of the detail to operate as a test of man's willingness and devotion—whether he loves his God, and cares for his soul, and therefore seeks to be diligent and devoted in his religious duties; or whether he is indifferent, and therefore cares for nothing more than the minimum of duty, and is easily turned aside from even that. No one stints attention to what is gratifying and pleasing to him, and what has his cordial love, by the measure of what is strictly required. He delights in it. He seeks occasion for it. He casts aside hindrances to it, and gladly sacrifices other things in its behalf. Our service of God, to be acceptable to Him, must be gratifying and pleasing to us, and have our cordial love. He sees the *heart*, and turneth away in displeasure from all mere outward service; much more that which is constrained and reluctant. In homage to Him, the reasonable and sincere Christian rather asks how much he *can* do, than how much he *must* do. He had rather, if it were possible, render a perfectly gratuitous service, than nicely calculate how much is strictly required of him. God's allowance of our attendance on His worship in His Church, is an act of merciful condescension on His part, and an unspeakable honor, privilege, and blessing conferred upon us. By this measure let the Christian mete the value he should set upon it, and the affection he should cherish for it.

There is prevalent a view of the duty of public worship which falls much below the true principles and spirit of that which the Bible gives of it. It is regarded as a mere conventional duty, a decent and proper mode of keeping up a sense of religion in the community, and publicly attesting our preference of Christianity to other religions, happily interwoven into the texture of society, and with a suffrage in its behalf demanding the respect and acquiescence of every reasonable and virtuous mind. This semi-philosophical view of the subject grows out of the proud propensity of the human mind to lower the Gospel into a mere rationalistic system, founding its claim to human regard on its natural fitness for utility, and on the beauties and excellences which reason can discover in it. In all this there are indeed skimmings of the truth. What is said of the reasonableness and benefits of public worship is right as far as it goes; but it lacks the depth and strength of the connexion which *sound* and *unfettered* reason has with the subject. Reason thus qualified to see and act, admits readily and fully that the Bible is unquestionably entitled to that deference and submission of the human mind, which invest the principles and duties that it enforces with a claim to reception and adoption *on authority*. The ground of obligation is not our sense of reasonableness, propriety, fitness, or utility; but the divine word. Those principles and duties are to be admitted *because* they are required, and *as* they are required. Hence the duty of public worship, over and above all the benefits with which the rationalistic philosophy invests it, has claims upon us, and is accompanied with a rule and measure of observance, infinitely higher and stronger than any which that philosophy can discover. It is a divinely appointed means of grace—not merely of beneficial influence because of its moral beauty and fitness, its tendency to peace and order, and the wholesome lessons which its exercises may impart; but a channel through which, properly used, the influences of the Holy Ghost descend into the heart, for the increase of religious knowledge, and the improvement of the religious and moral character. It is a divinely constituted means of raising the Christian above the mere individuality of the natural man, and drawing him to God as a part of that holy Catholic body, His Church, into which he was received in baptism. In the services and ordinances of that Church, observed in the true faith of the Gospel, Christians accompany the ambassador of God unto the throne of the heavenly grace, as members of that community, with Christ for its Head, and His commissioned ministers as His agents and representatives for securing the good purposes of its establishment, to which are given the promises of the Gospel; and whose joint acts and holy sympathies are means of grace, whereby each faithful and devout worshipper, as both recipient and contributor, co-operates in that department of God's dealings with His people, whereby every joint in the mystical body of Christ, is made to supply, through Him, and of the Spirit which he vouchsafes, somewhat towards that increase of the body with the increase of God, from which each again partakes of the fulness of Him who filleth all in all.*

In these evangelical views of the nature and obligation of the public worship of the Church, the Christian sees the true ground of duty with regard to it, of the rule and measure by which he should govern his compliance, and of the opinion which he should cherish of its advantages and blessings. Let the reader hence judge of the fitness of the Church's expectation that, besides on the Lord's day, he attend her solemn services on other days as often as other reasonable and Christian duties will admit; and that special efforts to do so be made on her holy days and seasons.

The designed connexion of this tract with the solemn fast of Lent has doubtless been already perceived. It presents as another head of remark the Church's requisition of "*such a measure of abstinence* as is more especially suited to extraordinary acts and exercises of devotion."

By abstinence is of course here meant willing restraint, from religious motives, in indulgences not in themselves extravagant or sinful.

When our Saviour addressed to His disciples the expressions, When ye fast, But thou, when those fastest; directed them respecting the proper principles of this exercise, and the spirit in which it is to be performed, and promised to reward it, He evidently recognised it as a duty incumbent upon them. When He declared that except a man deny himself, he cannot be His disciple, He more fully enforced it. When St. Paul unites fasting and prayer as religious exercises, recommends to Christians an imitation of the self-discipline used by contenders in ancient games, and declares of himself that in order to preserve constancy in religion, and guard against ultimate perdition, he kept under his body, and brought it into subjection; and when it is recorded of the apostles, in various instances, that they fasted as a religious exercise; we have further authority for the Church's enforcing abstinence or fasting as a Christian duty.

As required in Scripture, this duty is not a mere bodily exercise; much less one of mere form and show. It is *self-denial*, no matter in what practised, provided it is done as a religious duty, with spiritual views, and with faith, penitence, humility, and devotion of heart. Hence it follows that a mere outward fast—however, occasionally practised, favorable to health and comfort of body—or the mere change of food, is not the Scripture duty of abstinence and self-denial. *This*, as above mentioned, must be a real act of discipline, inflicted for spiritual purposes, and with motives, views, and affections connected with evangelical piety. And it is certainly a very important and wholesome exercise. Besides being a natural expression of humility and sorrow for sin, and therefore a peculiarly suitable accompaniment of acts of penitence and solemn devotion, it has a very favorable influence on the Christian life. The course of that life is beset with every variety of temptation, hindrance, and danger. Even the most innocent enjoyments of the world are calculated to lure us to too strong an attachment, and draw our thoughts and affections from the one thing needful. The boundary between moderation and excess is often scarcely discoverable till it is passed. Every art is practised by our spiritual enemy to conceal it from us, or lead us to disregard it, until he gradually draws us into the territory of sin. The Christian should therefore be always on his guard. And nothing will more conduce to this than occasionally stopping short of what he knows to be perfectly safe, and denying himself indulgences which he knows are innocent, with the view of subjecting his appetites and dispositions to control, and preserving the mastery over them.

Religious self-denial is an important auxiliary to devotion. The body is a clog to the spirit. careful discipline of it is the only way to overcome the obstacles which it opposes to the advancement of the soul towards perfection. When the mastery is exercised over it, this nobler and immortal part of man is freed from its greatest incumbrance. It may then mount up with wings as eagles, in elevated and holy contemplation; may run and not be weary, for the reward of an incorruptible crown; and may walk and not faint, in the way that leadeth unto life. But in order to this, we must keep under the body, and bring it into subjection, by holy self-denial; constraining it to yield to the paramount claims of religion and our souls. For this end, the Church prescribes her solemn days and seasons of abstinence and fasting. The practical value of this requisition is not diminished and endangered by minute prescriptions; to which it were impossible to subject all, and which directly tend to degrade a valuable and bounden Christian duty into mere formality and superstition. She enjoins abstinence. The duty, benefits, and necessity of it are obvious. She would guard her members against the unchristian idea of its merit; urges their compliance with it simply as a means of grace, on which they are humbly to ask a blessing; would have them attend to the gospel rules which prohibit ostentation, and desire to be seen of men, and perform the duty in the thorough exercise of evangelical faith, and of humility, penitence, devotion and charity; and then leaves it to their conscience to comply.

The season of Lent presents to us a very special call of the Church for the discharge of this duty. The Saviour's memorable consecration of forty days to fasting and prayer has determined her choice in the length of the season. She would not have us spend it in moroseness and gloom, in any unfaithfulness to social duty, or in affectation of superior sanctity. In entire consistency, however, with avoiding such unchristian abuses of the season, we may and should distinguish it by an humble and unostentatious retrenchment of worldly pleasures and indulgencies, and special application to religious duties.

Whatever view we take of the world around us, its civil, social, or spiritual character, and state, it must appear mournfully obvious to the thoughtful christian that we need great help from God to strengthen among us those influences of the gospel whereby alone evil can be checked; holiness and virtue have their greatly needed increase; and the blessing of Heaven upon the country, the Church, and society, be reasonably expected. To this end, be devout and increased observance given by all good men, to that blessed system of evangelical faith and piety which is provided in the Church's services, ordinances and appointments. B. T. O.

* The prevalent worldliness and indevotion which so extensively limits public worship to the Lord's day, prevents a just appreciation of this valuable feature of our liturgy. It will be best understood by supposing a parish in which the order of the Church is fully and devoutly carried out. There would then be Morning and Evening Prayer daily, including, on each occasion, a different and large portion of the Psalms and other Scriptures; and these sometimes marked with peculiar solemnity and appropriateness. Thrice in each week the Litany would be used. On every Sunday and Holy Day the Communion would be administered, with a distinct Collect, Epistle, and Gospel appropriate to each, and special "proper prefaces" on days of peculiar solemnity. A large variety of choice is allowed in the department of metre psalms and hymns. Indeed musical interest and variety may be imparted to the service almost at discretion. The appendage of sermons and lectures, although obviously intended not to be made of primary or leading importance, so as to take precedence of God's word and worship, is left very much to the pastor's conscientious views of what is best to the use of edifying.

* Ephesians iv. 16, i. 23.

From the English Churchman.

DIOCESE OF CANTERBURY.

NEW CHURCH AT RAMSGATE.—For some months past, a Committee of individuals, distinguished for their Puritan tendencies, have been making use of advertisements, circulars, and private letters, in order to obtain funds for building a "Trustee Protestant Church" in this place, in which only Puritan doctrines shall be preached, the Trustees being, probably, like those of Mr. Simeon, bound to obtain security from every successive Minister, that he will preach Puritanism. The following is a copy of a recent private application, and of the reply:— (No. 1.)

32, Spencer Square, Ramsgate, Dec. 9. 1846.

Sir,—As the building of Christ's Church is now advancing, notwithstanding every opposition which the insidious and corrupt influences of Rome, and the not less dangerous fallacies of Tractarianism, could bring against us, may I humbly request that you will pardon this second *earnest* appeal for aid and sympathy in the cause of Protestant truth?

The enclosed prospectus may probably recall to your mind "the startling facts" under which the small, but devoted body of Protestants in this town, first attempted, *by the grace of God*," to stay the growing evil, and save this place, if possible, from becoming one of the chief head quarters of the Romanists in England.

We are most anxiously using every exertion to preserve unadulterated "*that Protestant faith*," for which our martyred forefathers gave up their lives to the stake—those exertions are doubly imperative, as the extensive Popish establishment of St. Agustine's (referred to in the prospectus) is rapidly approaching completion, and I grieve to state that the same unscriptural and terrible delusion, which ended in the apostasy of our late two Curates, still reigns paramount in the parish Church.

Your kind support in the Committee's local efforts to uphold "*the glorious light of Gospel truth*" against the fearful spread of "apostasy and infidelity," will indeed be deeply prized, and *most gratefully* acknowledged.

I have the honor to be, Sir,
Your very obedient servant,
JOSHUA HUTCHINSON, Lieut., R. N.

(No. 2.)

Sir,—I have received a letter from you, in which you solicit aid for a "Protestant Church in Ramsgate."

I am, I trust, a member of "The Holy Catholic Church," belonging, in particular, to that branch of it existing in England. Her Liturgy, Canons, Articles, and Homilies, recognize no such designation as that which you have chosen; and, conformably to her wise determination, I can adopt no such party or schismatical nickname, and must decline measuring my proximity to Heaven by my distance from Rome.

The first inducement which you offer, to elicit a subscription, is your desire "to preserve unadulterated that Protestant faith for which our martyred forefathers gave up their lives to the stake." But you omit to tell me what that faith is. Whether it be the dogmas of the Lutheran, the Calvinist, the Zuinglian, the Presbyterian, the Baptist, the Wesleyan, the Independent or that of the followers of Ronge. I too am anxious for the preservation of *The Faith*, but it is of the Catholic faith, which, *except every one* do keep whole and undefiled, without doubt he shall perish everlastingly—of that *Truth*, whereof the Church of all ages is the pillar and foundation—of that *Deposit*, committed by St. Paul to Timothy, and taught by him to faithful men also, for which the noble army of martyrs and confessors, in the first six centuries, lived, and prayed, and died, of whom the world was not worthy. I am unable to discern why you attribute such especial infallibility to the particular tenets of certain well-meaning and respectable individuals 300 years agone, whom, because they and their friends burnt and hung the Romanists, the Romanists burnt and hung in return.

Your second inducement is, opposition to the "corrupt and insiduous influences of Rome," "the not less dangerous fallacies of Tractarianism," and "the unscriptural and terrible delusion which still reigns paramount in the parish Church." Did you ever read this terrible Scripture? Judge not *that ye be not Judged*. "Wherefore *thou art inexcusable*, O man, whoever thou art that judgest." "Whosoever shall call his brother *Raca*, shall be *in danger of the judgment*; but whosoever shall say *thou fool*, shall be in danger of hell fire." "Revilers shall not inherit the kingdom of Christ and of God." "Ye bite and devour one another, are ye not carnal?"

In your better moments lay this to heart, and remember that the true motives for erecting a Church (not one of which in your appeal do you notice) are not "envying and strife," but "the building up of one another in our most holy faith;" the extension of the visible and spiritual Catholic Church of Christ; the consecrating a monument with the best of our goods to the glory of God; the worship of the Lord in the beauty of holiness; the administration of the sacraments of salvation with dignity and reverence; the due offering of our alms and gifts of the sacrifices of prayer, praise, and confession at His altar; the promotion of Unity, Charity and Peace, not difference, hatred, and contention, among Christian people. In such a "Holy and Beautiful House," doubtless the Lord Jesus, with His holy angels, will deign to be present, although the heaven of heavens cannot contain Him. But you must permit me to doubt whether He will inhabit an edifice reared for the worldly and sectarian purposes which you suggest.

Your allusion to the parish Church—in other words, to those set over you by God, and who "watch for your souls as they that must give account," is indeed marked with propriety and modesty. I can myself testify to the very decorous celebration of the divine offices within its walls; there were daily sacrifices of prayer and praise, and there I was enabled to realise in part, during my stay, the devout aspiration of the Psalmist—"One thing have I desired of the Lord, which I will require, that I may dwell in the House of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit His Temple."

If two of the Curates have, as you express it, "apostatised," tremble lest their sin (if it be a sin: I will not judge them) lie at the door of your violence and ultraism. I cannot be surprised at their being revolted by the popery of private judgment and self seeking, which characterizes ultra-Protestants. If they unfortunately estimated the English communion by your advocacy of it, I do not wonder at their determination, and can scarcely regret it.

As is common with persons of your persuasion, you lastly inform me, without any apparent doubt or misgiving, that you are acting by the grace of God, and that your particular opinions alone constitute "the glorious light of Gospel truth" in Ramsgate; which blazed forth, I presume, for the first time, in the 16th century for the especial benefit of yourselves and co-religionists, but never was discerned during the first fifteen hundred years of Christianity, or by the remainder of the Christian world!

Whether this be Gospel humility, or a revival of the arrogance of Gnosticism, I presume not to decide; whether the prophetic woes against the teachers, "who follow their own spirit and have seen nothing," who "do that which is right in their own eyes," and "lean on their own understandings," apply to such conceits, I need not enquire. It is enough, that I can take no part with this Pharisaism, thus trusting in self-righteousness and despising others.

I do not believe that the miserable inventions of Calvin and Zuingle, are the glorious Gospel of the blessed God, or that its healing truths were first found out three hundred years ago. On the contrary, I fear that it is but too plain, that the mean emasculated religion now in vogue—preaching *the Head* without the *Body*; exalting self; debasing the Church; teaching conversion without the discipline and bitterness of penitence; regeneration by spiritual emotions instead of by the hand of God in Baptism; justification by faith apart from salvation by works which are of grace; lowering faith to be a mere affection of the heart, instead of an act of the understanding and the will; representing justification as a mere acquittal from sin, and *not also* the being *made* righteous before God, and the justified state as only a feeling of confidence in God, instead of a conformity to the image of Christ; thus divorcing righteousness from holiness, teaching that the impure may enter Heaven, and severing the Atonement from the Resurrection: as a natural consequence, concealing the judgment which must be according to works, blaspheming or explaining away the sacraments, and especially the Lord's body in the Holy Eucharist; scoffing (as if already self condemned) at the necessity and acceptableness of alms, self-discipline humiliation, self-denial, fasting, and daily taking up the Cross, the imitation and Communion of the Saints, the benefits of continual prayer, confession, and participation in the Lord's Supper; ridiculing ceremonies and other acts of outward religion, because incompetent to spiritualize them; sceptical of the presence of Christ and the working of His Holy Spirit in the visible Church, becuase unable to realize it; rejecting the cross without, because declining to accept it within; denouncing forms because too cold and worldly to discern in them the very food of grace, and expression of unutterable love and reverence; esteeming profession before obedience, exalting the pulpit before the altar, the platform before the Prayer-desk; representing the truth which must save the soul, to be attainable by mere investigation and not in proportion to purity of life; and to be contained in the uncertain and inconsistent speculations of the private prejudices, or inclinations of individuals, and not in the one immutable Catholic Faith, delivered to the Saints by Christ and his Apostles, and committed to the keeping of the Church. I repeat, it is but too evident that such a negative, maimed, distorted, self-glorifying system is *not* the Gospel promulgated by the zeal and fidelity of primitive Evangelism,, for the sake of which the saints of old yielded their bodies to the dungeon and the torture, but a signal and most awful decline therefrom; a sad mutilation and diluting of its loving, yet stern and uncompromising statements and requirements, to humour the pride, self-indulgence, self-confidence and indolence of a self-complacent world; which would fain disbelieve that man must "work out his own salvation with fear and trembling," or God will not work for him; that "straight is the gate and narrow the way that leadeth to life;" and that the Great Judge shall "reward every man according as his work shall be."

With those that advocate perversions of the doctrine of the Cross, such as those I have described, I will have no concern. That God may lead you to a like conclusion, and direct your zeal that it may be according to knowledge, is the prayer,

Of yours faithfully,
J. D. C.

Regent's Park, Third Monday in Advent, 1846.

Deferred Foreign Items.

The late Dean Ireland left by will 10,000*l.* to found in the University of Oxford a Professorship of "The Exegesis of Holy Scripture." The Heads of Colleges and Halls are the electors, and they have given notice of their intention to hold the election on the 15th of February. The Rev. Robert Scott, A. M., late Warden of Trinity College, Perth, has announced himself as a candidate. Mr. Scott is a scholar of well-acknowledged standing.

The new Bishop of Sodor and Man, the Rev. W. A. Shirley, has received the degree of Doctor in Divinity from the Oxford Convocation.

The third centenary of the Royal Foundation of Trinity College, Cambridge, has been lately celebrated.

The Rev. S. W. Thirlwall, brother of the Bishop of St. David's, died recently very suddenly.

A fund for building new churches in Liverpool, amounts now to 12,000*l.*

"Margaret Percival" is the title of a new tale, in two volumes, by the author of "Amy Herbert" and "Gertrude," just published.

The Rev. W. Adams, author of "The Shadow of the Cross," has published "The Old Man's Home," a work of the same class.

The Pope has abolished the custom of kissing the cross on his slipper, commonly called "kissing the Pope's toe," and instead extends his hand to be kissed.

The Record has of late been in great tribulation owing to the countenance which some Prelates still give to the doctrine of Baptismal Regeneration. The course of the Bishop of Exeter in propounding a series of inquiries calculated to elicit a candidate's views on this doctrine, has exposed that Bishop to a severe attack from The Record. The Bishop of Rochester is also accused of adopting the same course, and The Record opines that there is need of "extensive union and concert" to protect "those who reject the figment of Baptismal Regeneration."

It is proposed that a statue of Shakspeare be executed by an English sculptor and erected in a public spot, the centre of Hyde Park.

CRACOW.—The Jews of Cracow, says a letter from that place of the 1st inst., were not, before the incorporation, burdened with taxes so heavily as the Jews of Gallicia, but now they have imposed upon them a tax upon light, for they are made to pay a considerable duty upon every candle lighted on Fridays, in celebration of their Sabbath; they are also to pay three times the amount of the tax upon meat paid by Christians. The rabbi of Cracow has had an audience of the Austrian commissioner, and petitioned that the Israelites might be released from these charges; but the commissioner replied that it would be difficult to grant his application, as Cracow now forms part of Gallicia, and partial exceptions and privileges cannot be accorded.

THE NELSON RELICS.—Capt. Perrott, of Plumbstead, near Woolwich, has presented to the United Service Institution, an interesting relic of the immortal Nelson, for which he has received a vote of thanks from the committee of council. It is a portion of the deck of the Victory, which is now replaced by a railing and brass plate, engraved with the words, "Here Nelson fell."

The piece of wood is finely carved into a mural crown, and is a part of the timber cut by order of George IV., when Prince Regent. It is now placed in a glass case for the inspection of the public, with other mementos of the illustrious dead.

Mr. Richard Davies, hat manufacturer, in this town, has despatched for presentation to her Royal Highness the Princess Royal, a very beautiful silk riding hat, weighing only four ounces. It is of the finest quality, and is very tastefully lined inside with crimson silk, beautifully embossed with the royal arms—the plume and feathers, and the rose, shamrock, thistle and leek.—*Carmarthen Journal.*

The Longmans have sent out by the last steamer, few copies of Mary Howitt's Ballads, to Ticknor & Company, and the work is in all respects worthy the high praise awarded to it by the London Examiner, and in fact all the literary papers and journals of Great Britain.

It is published in octavo on the finest and most delicately surfaced paper, and contains a portrait done in the best style of steel engraving. The face is a remarkably fine one; thoughtful and full of good feeling. Indeed just such a face as one would imagine the gentle and truthful author of 'Strive and Thrive,' 'Sowing and Reaping,' 'Hope on and Hope Ever,' *ought* to wear, especially when she is busy at her literary avocations.

The French people, individually and collectively, have lost nothing by the late visit of the Bey of Tunis to their kingdom. His munificence to the poor who suffered by the late inundation of the Loire, has been already mentioned, and now we find it recorded, that besides many donations to the Parisian poor, he has presented M. Guizot with a splendid pair of slippers, set with diamonds, and to the Missess Guizot bracelets of high price, to the value of 100,000f. M. Geine, chief secretary to M. Guizot, received the order of Nichau, set in diamonds, valued at 25,000f., and the other ministers received decorations of high value; while Mole, who concluded a treaty with the Bey, whilst Minister of Foreign Affairs, was presented with a rich decoration, by the Bey in person.

On Wednesday, the 9th of December, an accident which had nearly been attended with fatal results, occurred to the Emperor of Russia at Kiow, in Poland, upon the high road between St. Petersburgh and Warsaw.

The Emperor was on his route to Warsaw, and had arrived at the border of the large river at that place where there is no bridge. A temporary platform had been constructed to run the Emperor's travelling carriage into the ferry boat, when by some accident the platform gave way, and broke down, and the carriage was precipitated into the water. The Emperor, with Count Orloff, who was also in the carriage, was obliged to escape from the windows and wade up to his middle in the water, and as the current was running very strongly and the river full of ice, no little danger was incurred. So much time was lost, that the Emperor, who had arranged to be by a certain day at St. Petersburgh, was obliged to renounce altogether his visits to Warsaw, and to turn back immediately to the Russian capital.

The Paris Galignani of the 2d says—The Emperor of Russia had it seems, a much narrower escape from drowning a short time ago than the first accounts had led us to suppose. When the ice gave way his carriage was sinking rapidly, and the Emperor, to avoid being drowned by the water which was rushing in, was compelled to get upon the coach box. From thence he was extricated by one of his officers, who waded through the water, which was up to his breast, with the Emperar on his shoulders, to the shore.

A NEW SCRIPTURAL PAINTING.—The National Intelligencer of Washington is eloquently encomiastic upon a finely executed painting exhibited in the Rotunda of the Capitol, the work of a young artist of New Haven, scarcely "known to fame," by the name o *Rossiter*. The subject is the interview of Naomi with Ruth and Orpah when the mother was about to leave the land of Moab.

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